ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ:

OR, THE

DIVERSIONS

OF

PURLEY.

PART II.

BY JOHN HORNE TOOKE, A. M.

LATE OF ST. JOHN'S COLLEGE, CAMBRIDGE.

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TO MESSIEURS

JAMES HAYGARTH.	ROBERT MAIRIS.
THOMAS HARRISON.	WILLIAM COOKE.
EDWARD HALE.	CHARLES PRATT.
THOMAS DRAINE.	MATTHIAS DUPONT.
MATTHEW WHITING.	WILLIAM HARWOOD.
NORRISON COVERDALE.	HENRY BULLOCK.

To you, Gentlemen, my Jury, I present this small portion of the fruits of your integrity; which decided in my favour the Bill of Chancery filed against my life*:

And to my learned counsel,

THE HON. THOMAS ERSKINE;
VICARY GIBBS, Esq.

And their assistants,

HENRY DAMPIER, Esq.
FELIX VAUGHAN, Esq.
JOHN GURNEY, Esq.

* The fears of my printer (which I cannot call unfounded, in the present degraded state of the press) do not permit me to expose (as ought to be done) the circumstances producing, preceding, accompanying, and following my strange trial of six days for high treason: or to make any remarks on the important changes which have taken place in our criminal legal proceedings; and the consequent future of the lives of innocent English subjects.

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"DE moy voyant n'estre faict aulcun prix digne d'œuvre, "et considerant par tout ce tres-noble royaulme ung chascun "aujourd'huy soy instamment exercer et travailler, part à la "fortification de sa patrie, et la deffendre: part au repoulsement "des ennemis, et les offendre....*le tout en police tant belle, en* "*ordonnance si mirificque, et à proufit tant evident pour l'advenir.* "Par doncques n'estre adscript et en ranc mis des nostres en "partie offensive, qui m'ont estimé trop imbecille et impotent: "de l'aultre qui est deffensive n'estre employé aulcunement: "ay imputé à honte plus que mediocre, estre veu spectateur "ocieux de tant *vaillans, diserts et chevalereux personaiges qui* "*en veue et spectacle de toute Europe jouent ceste insigne fable et* "*tragicque-comedie*, ne m'esvertuer de moy-mesme, et non y "consommer ce rien mon tout, qui me restoit."

Rabelais, prol. to 3d book, edit. Du Chat. 1741.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ:

OR,

THE DIVERSIONS OF PURLEY.

PART II.

CHAP. I.

RIGHTS OF MAN.

F. ....BUT your dialogue, and your politics, and your bitter notes ....

H. Cantantes, my dear Burdett, minus via lædit.

F. Cantantes, if you please; but bawling out the *rights of man*, they say, is not singing.

H. To the ears of man, what music sweeter than the rights of man?

F. Yes: such music as the whistling of the wind before a tempest. You very well know what these gentlemen think of it: you cannot have forgotten.

"Sir, whenever I hear of the word RIGHTS, I "have learned to consider it as preparatory to "some desolating doctrine. It seems to me, to "be productive of some wide spreading ruin, of "some wasting desolation."

And do you not remember the enthusiasim with which these sentiments were applauded by the house, and the splendid rewards which immediately followed this declaration? For no other earthly

merit in the speaker, that Oedipus himself could have discovered.

H. It is never to be forgotten. Pity their ignorance.

F. Punish their wickedness.

H. We shall never, I believe, differ much in our actions, wishes, or opinions. I too say with you.... Punish the wickedness of those mercenaries who utter such atrocities: and do you, with me, pity the ignorance and folly of those *regular* governments who reward them; and who do not see that a claim of RIGHTS by their people, so far from treason or sedition, is the strongest avowal they can make of their subjection: and that nothing can more evidently shew the natural disposition of mankind to rational obedience, than their invariable use of this word RIGHT, and their perpetual application of it to all which they desire, and to every thing which they deem excellent.

F. I see the wickedness more plainly than the folly; the consequence staring one in the face: for, certainly, if men can claim no RIGHTS, they cannot *justly* complain of any WRONGS.

H. Most assuredly: but your last is almost an identical proposition; and you are not accustomed to make such. What do you mean by the words RIGHT and WRONG?

F. What do I mean by those words? What every other person means by them.

H. And what is that?

F. Nay, you know that as well as I do.

H. Yes: but not better; and therefore not at all.

F. Must we always be seeking after the meaning of words?

H. Of important words we must, if we wish to avoid important error. The meaning of these words especially is of the greatest consequence to mankind; and seems to have been strangely neglected by those who have made the most use of them.

F. The meaning of the word RIGHT?....Why.... It is used so variously, as substantive, adjective, and adverb; and has such apparently different significations; (I think they reckon between thirty and forty) that I should hardly imagine any one single explanation of the term would be applicable to all its uses.

We say....A man's RIGHT.
A RIGHT conduct.
A RIGHT reckoning.
A RIGHT line.
The RIGHT road.
To do RIGHT.
To be in the RIGHT.
To have the RIGHT on one's side,
The RIGHT hand.

RIGHT itself is an *abstract idea:* and, not referring to any sensible objects, the terms which are the representatives of *abstract ideas* are sometimes very difficult to define or explain.

H. Oh! Then you are for returning again to your convenient *abstract ideas;* and so getting rid of the question.

F. No: I think it worth consideration. Let us see how Johnson handles it. He did not indeed acknowledge any RIGHTS of the *people;* but he was very clear concerning *ghosts* and *witches*, (1) all the mysteries of divinity, and the sacred, indefeasible, inherent, hereditary RIGHTS of monarchy. Let us see how he explains the term.

RIGHT......

RIGHT......

RIGHT......

No: he gives no explanation:(a)....Except of RIGHT hand.

H. How does he explain that?

F. He says, RIGHT hand means....“ *Not the left.*”

H. You must look then for LEFT hand. What says he there?

F. He says....LEFT......“ *sinistrous, not right.*”

H. Aye! So he tells us again that RIGHT is.... “ *Not wrong,*” and WRONG is....“ *Not right.*”(b)

(1) Dr. S. Johnson was one of those who about the commencement of the reign of George III. was duped by what was called the Cock Lane Ghost, to the *reality* of this imposture as a supernatural phenomenon he gave implicit credit. AMER. EDIT.

(a) Johnson is as bold and profuse in assertion, as he is shy and sparing in explanation. He says that RIGHT means.... “ *true.*” Again, that it means....“ *passing true judgment,*” and ....“ *passing a judgment according to the truth of things.*” Again, that it means....“ *happy.*” And again, that it means....“ *perpen-*“ *dicular.*” And again, that it means....“ *in a great degree.*”

All false, absurd, and impossible.

(b) Our lawyers gives us equal satisfaction! Say they.... “ DROIT est, ou lun ad chose que fuit tolle d'auter per *tort;* le “ challenge ou le claim de luy que doit aver ceo, est terme “ DROIT.”

But seek no farther for intelligence in that quarter; where nothing but fraud, and cant, and folly is to be found....misleading, mischievous folly; because it has a sham appearance of labour, learning, and piety.

RIGHT is no other than RECT-*um (regitum)*, the past participle of the Latin verb *regere*(c). Whence in Italian you have RITTO; and from *dirigere*, DIRITTO, DRITTO: whence the French have their antient DROICT, and their modern DROIT: the Italian DRITTO and the French DROIT, being no other than the past participle *direct-um*.

In the same manner our English word JUST, is the past participle of the verb *jubere*(d).

" RIGHT is, where one hath a thing that was taken from " another *wrongfully;* the challenge or claim of him that " ought to have it, is called RIGHT." *Termes de la Ley.*

(c) It cannot be repeated too often, that, in Latin, G should always be pronounced as the Greek Γ; and C as the Greek K. If *regere* had been pronounced in our manner, i. e. *redjere;* its past participle would have been *redjitum*, *retchtum* not *rectum*. And if *facere*, instead of *fakere*, had been pronounced *fassere;* its past participle would have been *fassitum*, *fastum* not *fakitum*, *faktum*.

(d) This important word RECTUM is unnoticed by Vossius. And of the etymology of JUSTUM he himself hazards no opinion. What he collects from others concerning *rego* and *jus*, will serve to let the reader know what sort of etymology he may expect from them on other occasions.

" REGO, et *rex* (quod ex *regis* contractum) quibusdam placet " esse, a ῥεζω, id est, *facio*. Insidorus *regem* ait dici a *recté* " *agendo*. Sed hæc stoica est allusio. Nam planum est esse a " *rego*. Hoc Caninius et Nunnesius non absurdè pro *rago* dici " putant: esseque id ab αρχω, κατα μεταθεσιν. Sed imprimis

DECREE, EDICT, STATUTE, INSTITUTE, MANDATE, PRECEPT, are all past participles.

F. What then is LAW?

H. In our antient books it was written *laugh*, *lagh*, *lage*, and *ley;* as *inlaugh*, *ütlage*, *hundredlagh*, &c.

It is merely the past tense and past participle laȝ or læȝ, of the Gothic and Anglo-Saxon verb 𐌻𐌰𐌲𐌾𐌰𐌽 Lecȝan ponere: and it means (something or any thing, *chose*, *cosa*, *aliquid)* *laid down*.... as a rule of conduct.

Thus, when a man demands his RIGHT; he asks only that which it is *ordered* he shall have.

" assentio doctissimo Francisco Junio, qui suspicatur REGO, " omniaque ejus conjugata, venire a nomine RAC, quod Baby- " loniis *regem* notabat, &c.

" JUS forense a *juvando* aut *jubendo* dici putant. Alii *jus* " quidem *culinarium* a *juvando* deducunt; *forense* autem a *jubendo*. " Recentiores quidam mirificas originationes commenti sunt. " Sanè Franciscus Conanus *jus civile* dici ait a *juxta;* quia *juxta* " *legem* sit, et ei ad æquetur et accommodetur, veluti suæ " regulæ: quod etiam etymon adfert Jod. de Salas. At Galeo- " tus Martius et Franciscus Sanctius tradunt, JUS primâ suâ " significatione signare *olera* aut *pultem:* sed quia in conviviis " pares unicuique partes dabantur, ideo metaphoricè JUS voca- " tum, quod *suum unicuique tribuit*. Scipio Gentilis scribit.... " cùm prisci in agris viverent, sæpeque infirmiores oppríme- " rentur a potentioribus, eos qui afficerentur, ad misericordiam " excitandam *ιου ιω* solitos exclamare, Vult igitur ab *ιου*, JOUS " (ut veteres loquebantur) dictum esse; quia *infirmiores nil nisi* " JUS *cupiant atque expostulent*.

" Alteram quoque ετυμολογιαν idem adfert; ut a *Jove* sit JUS; " quemadmodum Græcis δικη (ut aiunt) quasi Διος κουρη, *Jovis* " *filia*. Sanè verisimilior hæc etymologia, quam prior; quam " et ii sequuntur, qui ιους dici volunt quasi *Jovis Os;* quia nempe " id demum *justum* sit, quod Deus sit profatus."

A RIGHT conduct is, that which is *ordered.*

A RIGHT reckoning is, that which is *ordered.*

A RIGHT line is, that which is *ordered* or *directed* ....(not a random extension, but) the shortest between two points.

The RIGHT road is, that *ordered* or *directed* to be pursued (for the object you have in view.)

To do RIGHT is, to do that which is *ordered* to be done.

To be in the RIGHT is, to be in such situation or circumstances as are *ordered.*

To have RIGHT or LAW on one's side is, to have in one's favour that which is *ordered* or *laid down.*

A RIGHT and JUST action is, such a one as is *ordered* and *commanded.*

A JUST man is, such as he is *commanded* to be ....qui *leges juraque* servat([e])....who observes and obeys the things *laid down* and *commanded.*

(e) It will be found hereafter that the Latin *lex* (i. e. *legs)* is no other than our ancestors past participle læȝ. But this intimation (though in its proper place here) comes before the reader can be ripe for it.

In the mean time he may, if he pleases, trifle with Vossius, concerning *lex:*

" LEX, ut Cic. 1 de Leg. et Varro, v de L. L. testantur, ita " dicta; quia *legi* solent, quo omnibus innotescat. Sunt quibus " a *legendo* quidem dici placeat; sed quatenus *legere* est *eligere.* " Augustinus, sive alius, in quæst. Novi Testam. " LEX ab " electione dicta est, ut e multis quod *eligas* sumas." Aliqui " etiam sic dici volunt, non quia populo *legeretur,* cum ferretur: " ....quod verum etymon putamus:....sed quia scriberetur, " *legendaque* proponeretur. At minimè audiendus Thomas, " quæst. xc. art. 1. ubi LEGEM dici ait a *ligando.* Quod etymon " plerique etiam scholasticorum adferunt."

The RIGHT hand is, that which custom and those who have brought us up have *ordered* or *directed* us to use in preference, when one hand only is employed: and the LEFT hand is, that which is *leaved, leav'd, left;* or, which we are taught to *leave* out of use on such an occasion. So that LEFT, you see, is also a past participle.

F. But if the laws or education or custom of any country should *order* or *direct* its inhabitants to use the LEFT hand in preference; how would your explanation of RIGHT hand apply to them? And I remember to have read in a voyage of De Gama's to Kalekut, (the first made by the Portuguese round Africa) that the people of Melinda, a polished and flourishing people, are all *left-handed.*

H. With reference to the European custom, the author describes them truly. But the people of Melinda are as *right-handed* as the Portuguese: for they use that hand in preference which is *ordered* by their custom, and *leave* out of employ the other: which is therefore their LEFT hand.

F. Surely the word RIGHT is sometimes used in some other sense. And see, in this newspaper before us([f]), M. Portalis, contending for the *concordat*, says....“ The multitude are much more “ impressed with what they are *commanded* to obey, “ than what is proved to them to be RIGHT and “ JUST.” This will be compleat nonsense, if RIGHT and JUST mean *ordered* and *commanded.*

([f]) London Morning Chronicle of April 12, 1802. The allusion is to the *concordat* concluded between Bonaparte and the Pope.

H. I will not undertake to make sense of the arguments of M. Portalis. The whole of his speech is a piece of wretched mummery, employed to bring back again to France the more wretched mummery of Pope and Popery. Writers on such subjects are not very anxious about the meaning of their words. Ambiguity and equivocation are their strong holds. Explanations would undo them.

F. Well; but Mr. Locke uses the word in a manner hardly to be reconciled with your account of it. He says....“ God has a RIGHT to do it, we “ are his creatures.”

H. It appears to me highly improper to say, that God has a RIGHT: as it is also to say, that God is JUST. For nothing is *ordered*, *directed*, or *commanded* concerning God. The expressions are inapplicable to the Deity; though they are common, and those who use them have the best intentions. They are applicable only to men; to whom alone language belongs, and of whose sensations only words are the representatives; to men, who are by nature the subjects of *orders* and *commands*(g), and whose chief merit is obedience.

F. Every thing then that is *ordered* and *commanded* is RIGHT and JUST!

H. Surely: for that is only affirming that what is *ordered* and *commanded*, is....*ordered* and *commanded*.

(g) What Ariosto fabled of his horses, is true of mankind:
“ Si che in poche ore fur tutti montati,
“ Che *con sella e con freno erano nati.*”
Orl. Fur. Canto. XXXVIII, *st.* 34.

F. Now what becomes of your vaunted RIGHTS of man? According to you, the chief merit of men is obedience: and whatever is *ordered* and *commanded* is RIGHT and JUST! This is pretty well for a *democrat!*......And these have always been your sentiments?

H. Always: and these sentiments confirm my *democracy.*

F. These sentiments do not appear to have made you very conspicuous for obedience. There are not a few passages, I believe, in your life, where you have opposed what was *ordered* and *commanded.* Upon your own principles, was that RIGHT?

H. Perfectly.

F. How now! Was it *ordered* and *commanded* that you should oppose what was *ordered* and *commanded?* Can the same thing be at the same time both RIGHT and WRONG?

H. Travel back to Melinda, and you will find the difficulty most easily solved. A thing may be at the same time both RIGHT and wrong, as well as RIGHT and LEFT[h]. It may be *commanded* to be done, and *commanded* not to be done. The LAW,

[h] In an action for damages the counsel pleaded,....“ My “ client was travelling from Wimbledon to London: he kept “ the LEFT side of the road, and that was RIGHT. The plaintiff “ travelling from London to Wimbledon: he kept the RIGHT “ side of the road, and that was WRONG.”

“ The rule of the road is a paradox quite;....
“ In driving your carriage along,
“ If you keep to the LEFT....you are sure to go RIGHT;
“ If you keep to the RIGHT....you go wrong.”

læȝ, laȝ, i. e. that which is *laid down*, may be different by different authorities.(2)

I have always been most obedient when most taxed with disobedience. But my RIGHT hand is not the RIGHT hand of Melinda. The RIGHT I revere is not the RIGHT adored by sycophants; the *jus vagum*, the capricious *command* of princes or ministers. I follow the LAW of God (what is *laid down* by him for the rule of my conduct) when I follow the LAWS of human nature; which, without any human testimony, we know must proceed from God: and upon these are founded the RIGHTS of man, or what is *ordered* for man. I revere the constitution and constitutional LAWS of England; because they are in conformity with the LAWS of God and nature: and upon these are founded the rational RIGHTS of Englishmen. If princes or ministers or the corrupted sham representatives of a people, *order*, *command*, or *lay down* any thing contrary to that which is *ordered*, *commanded*, or *laid down* by God, human nature, or the constitution of this government; I will still hold fast by the higher authorities. If the meaner authorities are offended, they can only destroy the body of the individual; but never can affect the RIGHT, or that which is *ordered* by their superiors.

(2) Whether the legislature of Pennsylvania was actuated by a spirit of *revolutionary* opposition to the laws and usages of England; or a rigid sense of *right* and wrong; or with the severity of the Quakers were not willing to call right things by wrong names; the laws of Pennsylvania *order* and *command*, that the *right side* of the road shall be the *right* side, and that the left shall be the wrong side. See *Turnpike Gates*.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ. &c.

CHAP. II.

OF ABSTRACTION.

F. WELL, well! I did not mean to touch that string which vibrates with you so strongly: I wish for a different sort of information. Your political principles at present are as much out of fashion as your clothes.

H. I know it: I have good reason to know it: but the fashion must one day return, or the nation be undone. For without these principles, it is impossible that the individuals of any country should long be happy, or any society prosperous.

F. I do not intend to dispute it with you. I see evidently that, not he who demands RIGHTS, but he who abjures them, is an anarchist. For, before there can be any thing RECT-*um* there must be *reg-en's*, *reg's*, rex([i]), i. e. qui or quod *reg-it*.

([i]) The following lines have more good sense than metre:
" Dum *rex* a *regere* dicatur nomen habere,
" Nomen habet sine re, nisi studet jura tenere."

So Judicans,	......	Judic's. Judix. Judex.
Vindicans,	......	Vindic's, Vindix. Vindex.
Ducens,	......	Duc's. Dux.
Indicans,	......	Indic's. Indix. Index.
S'implicans,	......	Simplic's. Simplix. Simplex.
Duplicans,	......	Duplic's. Duplix. Duplex.
Sup-plicans,	......	Supplic's. Supplix. Supplex, &c.

And I admire more than ever your favourite maxim of....*rex, rex loquens; rex, rex mutus.* I acknowledge the senses he has given us....the experience of those senses....and reason (the effect and result of those senses and that experience)....to be the assured testimony of God: against which no human testimony ever can prevail. And I think I can discover, by the help of this etymology, a shorter method of determining disputes between well-meaning men, concerning questions of RIGHT: for, if RIGHT and JUST mean *ordered* and *commanded*, we must at once refer to the *order* and *command;* and to the *authority* which *ordered* and *commanded.*

But I wish at present for a different sort of information. Is this manner of explaining RIGHT and JUST and LAW and DROIT and DRITTO, peculiarly applicable to those words only, or will it apply to others? Will it enable us to account for what is called *abstraction*, and for *abstract ideas*, whose existence you deny?

H. I think it will: and, if it must have a name, it should rather be called *subaudition* than *abstraction;* though I mean not to quarrel about a title.

The terms you speak of, however denominated in construction, are generally (I say *generally*) participles or adjectives, used without any substantive to which they can be joined: and are therefore, in *construction*, considered as substantives.

An *Act*,	.... (aliquid) *Act*-um.
A *Fact*,	.... (aliquid) *Fact*-um.
A *Debt*,	.... (aliquid) *Debit*-um.
Rent,	.... (aliquid) *Rendit*-um, redditum.

Tribute,	.... (aliquid)	*Tribut*-um.
An *Attribute*,	.... (aliquid)	*Attribut*-um.
Incense,	.... (aliquid)	*Incens*-um.
An *Expanse*,	.... (aliquid)	*Expans*-um, &c.(k)

Such words compose the bulk of every language. In English, those which are borrowed from the Latin, French, and Italian, are easily recognized; because those languages are sufficiently familiar to us, and not so familiar as our own: those from the Greek are more striking; because more unusual: but those which are original in our own language have been almost wholly overlooked, and are quite unsuspected.

These words, these participles and adjectives, not understood as such, have caused a metaphysical jargon and a false morality, which can only be dissipated by etymology: and, when they come to be examined, you will find that the ridicule which Dr. Conyers Middleton has justly bestowed upon the papists for their absurd coinage of saints, is equally applicable to ourselves, and to all other metaphysicians; whose moral deities, moral causes, and moral qualities, are not less ridiculously coined and imposed upon their followers.

Fate,	*Chance*,
Destiny,	*Accident*,
Luck,	*Heaven*,
Lot,	*Hell*,

(k) It will easily be perceived, that we adopt the whole Latin word, omitting only the *sequent* Latin article; because we use a *precedent* article of our own. For a similar reason we properly say....The *Koran*, and not the *Al-koran*.

Providence,	*Saint,*
Prudence,	*Spirit,*
Innocence,	*True,*
Substance,	*False,*
Fiend,	*Desert,*
Angel,	*Merit,*
Apostle,	*Fault,* &c. &c.

as well as JUST, RIGHT, and WRONG, are all merely participles poetically embodied, and substantiated by those who use them.

So CHURCH, for instance, (*Dominicum,* aliquid) is an adjective; and formerly a most wicked one; whose misinterpretation caused more slaughter and pillage of mankind than all the other cheats together.

F. Something of this sort I can easily perceive; but not to the extent you carry it. I see that those sham deities FATE and DESTINY....aliquid *fatum,* quelque chose *destinée*....are merely the past participles of *fari* and *destiner.*

That CHANCE[l] (" high arbiter"[m] as Milton calls him) and his twin-brother ACCIDENT, are merely the participles of *escheoir, cheoir,* and *cadere.* And that to say...." It befell me by CHANCE or by " ACCIDENT,"....is absurdly saying...." It fell by

(l) CHANCE....(*Escheance.*)
" The daie is go, the nightes CHAUNCE
" Hath derked all the bright sonne."
Gower, lib. 8, *fol.* 179, *pag.* 1, *col.* 2.

(m) ...." Next him, high arbiter
" CHANCE governs all."
Paradise Lost, book 2.

"falling." And that an INCIDENT, a CASE, an ESCHEAT, DECAY, are likewise participles of the same verb.

I agree with you that PROVIDENCE, PRUDENCE, INNOCENCE, SUBSTANCE, and all the rest of that tribe of qualities (in *ence* and *ance*) are merely the neuter plurals of the present participles of *videre*, *nocere*, *stare*, &c. &c.

That ANGEL, SAINT, SPIRIT are the past participles of *αγγελλειν*, *sanciri*, *spirare*, &c.(n)

I see besides that ADULT,(o) APT,(p) and ADEPT are the past participles of *adoleo* and *apio*.

(n) In the same manner *animus*, *anima*, Πνευμα, and Ψυχη, are participles. "*Anima* est ab *animus*. *Animus* vero est a "Græco Ανεμος, quod dici volunt quasi Αεμος, ab Αω, sive Αεμι, "quod est Πνεω: et Latinis a *spirando*, *spiritus*. Imo et Ψυχη "est a Ψυχω, quod Hesychius exponit Πνεω.

"*Animam* pro *vento* accipit Horat.

"Impellunt *Animæ* lintea Thraciæ."

"Pro *Halitu* accipit Titinius;

"Interea fœtida *Anima* nasum oppugnat."

"Et Plautus....Asin. Act. 5, Sce. 11.

"Dic, amabo, an fœtet *Anima* uxoris tuæ.

"A posteriori hac significatione interdum bene maleve *animatus* "dicitur, cui *anima* bene maleve olet. Sic sane interpretantur "quidam illud Varronis, Bimargo:

"Avi et Atavi nostri, cum allium ac cœpe eorum verba "olerent, tamen optime *animati* erant."

Vossii, *Etym. Lat.*

(o) "*Adolere* proprie est crescere, ut scribit Servius ad Ecl. "viii. Unde et *adultum* pro *adoltum*, sive *adolitum*."

Vossii, *Etym. Lat.*

(p) *Apio*, sive *apo*, antiquis erat *adligo*, sive vinculo comprehendo: prout scribit Festus in *apex*. Servius ad x Æn. Isidorus, lib. xix. cap. xxx. Confirmat et Glossarium Arabico-Latinum;

That CANT, CHAUNT, ACCENT, CANTO, CANTATA, are the past participles of *canere*, *cantare*, and *chanter*.

That the Italian *cucolo*, a cuckow, gives us the verb *to cucol*, (without the terminating D,) as the common people rightly pronounce it, and as the verb was formerly and should still be written.

"I am *cuckolled* and fool'd to boot too."

B. and Fletcher, Women pleas'd.

"If he be married, may he dream he's *cuckol'd*."

B. and Fletcher, Loyal Subject.

To cucol, is, to do as the cuckow does: and *cucol-ed*, *cucol'd*, *cucold*, its past participle, means *cuckow-ed*, i. e. served as the cuckow serves other birds.(q)

ubi legas...." *Apio*, ligo. Ab *apio* quoque, festo teste, *aptus* is dicitur, qui convenienter alicui junctus est, &c.

Ab *apio* est *apiscor*: nam quæ *apimus*, id est, comprehendimus, ea *apiscimur*. Ab *apisci*, *adipisci*, &c. *Vossii, Etym. Lat.*

(q) Nothing can be more unsatisfactory and insipid than the labours (for they laboured it) of Du Cange, Mezerai, Spelman, and Menage concerning this word. Chaucer's bantering etymology is far preferable.

......................" that opprobrous name COKOLD:
" Ransake yet we wolde if we might
" Of this worde the trewe ortography
" The very discent and ethymology;
" The wel and grounde of the first inuencion
" To knowe the ortography we must deryue,
" Whiche is COKE and COLD, in composycion,
" By reason, as nyghe as I can contryue,
" Than howe it is written we knowe belyue,
" But yet lo, by what reason and grounde
" Was it of these two wordes compounde.
" As of one cause to gyue very iudgement
" Themylogy let us first beholde,
" Eche letter an hole worde dothe represent,

A 'DATE is merely the participle *datum*, which was written by the Romans at the bottom of their epistles.

As DEBT is the past participle of *debere;* so DUE is the past participle of *devoir*, and VALUE of *valoir*.

DITTO (adopted by us together with the Italian method of bookeeping) DITTY (in imitation of

" As c, put for *colde*, and o, for *olde*,
" K, is for *knaue*, thus diuers men holde,
" The first parte of this name we haue founde,
" Let us ethymologise the seconde.
" As the first finder mente I am sure
" C, for *Calot*, for *of*, we haue o,
" L, for *Leude*, D, for *Demeanure*,
" The crafte of the enuentour ye may se lo,
" Howe one name signyfyeth persons two,
" A *colde olde knaue*, COKOLDE him selfe wening,
" And eke a *calot* of leude demeanyng."

Remedye of Loue, *fol.* 341, *pag.* 2, *col.* 1.

Junius, Vossius, and Skinner are equally wide of the mark.

" Inepte autem Celtæ, eosque imitati Belgæ, CUCULUM " vocant illum qui, uxorem habens adulteram, alienos liberos " enutrit pro suis: nam tales *Currucas* dicere debemus, ut paret " ex natura utriusque avis, et contrario usu vocis CUÇULI apud " platum." *Vossii*, *Etym. Lat.*

" Hi plane confuderunt CUCULUM et *Currucam*."

Junius.

" Certum autem est nostrum CUCKOLD, non a *cuculo* ortum duxisse: tales enim non *cuculi* sunt, sed *Curruca:* non sua " ova aliis supponunt; sed e contra, aliena sibi supposita " incubant et fovent." *Skinner.*

The whole difficulty of the etymologists, and their imputation upon us of absurdity, are at once removed by observing, that, in English, we do not call them CUCULI, but *cuculati* (if I may coin the word on this occasion) i. e. We call them not *cuckows* but *cuckowed.*

the Italian verses), BANDITE, BANDETTO, BANDITTI, EDICT, VERDICT, INTERDICT, are past participles of *dicere* and *dire*.

" No savage fierce, BANDITE, or mountaneer
" Will dare to soil her virgin purity."

Comus, v. 426.

" A Roman sworder and BANDETTO slaue
" Murder'd sweet Tully."

2d *Part of Henry VI.* 1st *fol. pag.* 138.

ALERT (as well as *erect)* is the past participle of *erigere*, now in Italian *ergere: all'erecta, all'ercta, all'erta*.

" Il palafren, ch'avea il demoneo al fianco,
" Portò la spaventata Doralice,
" Che non potè arestarla fiume, e manco
" Fossa, bosco, palude, ERTA, o pendice."

Orlando Fur. Cant. 27, *st.* 5.

" Tu vedrai prima A L'ERTA andare i fiumi,
" Ch' ad altri mai, ch'a te volga il pensiero."

Orlando Fur. Cant. 33, *st.* 60.

" Chi mostra il pie scoperto, e chi gambetta,
" Chi colle gambe ALL'ERTA è sotterato."

Morgante, Cant. 19, *st.* 173.

" Or ritorniamo a Pagan, chi stupiti
" Per maraviglia tenean gli occhi ALL'ERTA."

Morgante, Cant. 24, *st.* 114.

All'ercta (by a transposition of the aspirate) became the French *al'herte*, as it was formerly written; and (by a total suppression of the aspirate) the modern French *alerte*.

S. Johnson says...." ALERT adj. [*alerte* Fr.
" perhaps from *alacris;* but probably from *a l'art*, according to art, or rule.]

" 1. In the military sense, on guard, watchful,
" vigilant, ready at a call.

"2. In the common sense, brisk, pert, petulant, "smart; implying some degree of *censure and* "*contempt.*"

By what possible means can any one extract the smallest degree of censure or contempt from this word? Amyot, at least, had no such notion of it; when he said...."C'est une *belle et bonne* chose que "la prevoyance, et d'estre touiours a *l'herte.*" (Καλον δὲ ἡ προνοια και το ασφαλες) most appositely translating ασφαλες, i. e. not prostrate, not supine, by *a l'herte*, i. e. in an erect posture.

See *Morales de Plutarque. De l'esprit familier de Socrates.*

I see that POST....aliquid POSIT-um (as well as its compounds *apposite*, *opposite*, *composite*, *impost*, *compost*, *deposit*, *depôt*, *repose*, and *pause)* however used in English, as substantive, adjective, or adverb,

As......A POST in the ground,
A military POST,
To take POST,
A POST under government,
The POST for letters,
POST chaise or POST horses,
To travel POST,

is always merely the past participle of *ponere*. And thus, in our present situation, intelligence of the landing of an enemy will probably be conveyed by POST: for, whether *positis* equis, or *positis* hominibus, or *positis* ignibus, or *positis* telegraphs or beacons of any kind; all will be by *posit* or by POST.

I agree with Salmasius, Vossius, Ferrarius, and Skinner (though Menage feebly contests it) that POLTROON and *paltry* are likewise past participles.

"Iidem imperatores (scil. Valentinianus et "Valens) statuerunt flammis ultricibus combur-"rendum eum, qui, ad fugienda sacramenta mili-"tiæ, truncatione digitorum damnum corporis "expetisset. Multi enim illo tempore, quia "necessitate ad bellum cogebantur, præ ignavia "sibi *pollices truncabant*, ne militarent. Inde "*pollice truncos* hodieque pro ignavis et imbecilli-"bus dicimus; sed truncatâ voce POLTRONES."

Similar times, similar practices. We too have many POLTROONS in this country; qui sacramenta militiæ fugiunt; for want of rational motive, not want of courage.

In October 1795, "One Samuel Caradise, who "had been committed to the house of correction "in Kendal, and there confined as a vagabond "until put on board a king's ship, agreeable to the "*late act*, sent for his *wife*, the evening before "his intended departure. He was in a *cell*, and "she spoke to him through the *iron door*. After "which he put his hand underneath, and she with "a mallet and chissel, concealed for the purpose, "struck off a finger and thumb, to render him "unfit for his majesty's service."([r])

([r]) There was some affection between this *able bodied* vagabond and his wife....(*able bodied* was the crime which, by the operation of a *late act*, cast him into this *cell* with the *iron door*.) To avoid separation they both subjected themselves to very severe treatment. Some lawyers maintained that they

I see that CLOSE, a CLOSE, with its diminutive a CLOSET, a CLAUSE, a RECLUSE, a SLUICE, are past participles of *claudere* and *clorre*.

" He rose fro deth to lyfe in his sepulture CLOSE."

Lyfe of our Lady, by Lydgate, pag. 59.

" And whan the angell from her departed was,
" And she alone in her tabernacle,
" Right as the sonne percssheth thorowe the glasse
" Thorowe the cristall, berall, or spectacle,
" Without harme, right so by myracle
" Into her CLOSET the fathers sapyence
" Entred is, withouten vyolence
" Or any wemme unto her maydenhede
" On any syde, in party or in all."

Lyfe of our Lady, pag. 54.

DUCT, AQUEDUCT, CONDUCT, PRODUCE, PRODUCT, CONDUIT, of *ducere* and *conduire*.

FACT, EFFECT, DEFECT, PREFECT, PERFECT, FIT, a FIT, FEAT, a FEAT, DEFEAT, COUNTERFEIT, SURFEIT, FORFEIT, BENEFIT, PROFIT, of *facere* and *faire*.

" Faythe withoute the FEATE is right nothing worth."

Vision of P. Ploughman, pass. 2, *fol.* 7, *pag.* 2.

MINŬTE and a MINŬTE, of *minure*.

were both liable to death, under the Coventry act. The husband and wife, would have thought it merciful

" To take them both, that it might neither wound."

Such a sentence however, in such a case, has not yet, I believe, been put in execution. For a similar performance now, upon a husband in his majesty's service....(I submit it to the attornies general)....might not a wife, by a still *later act*, be condemned to death for this new method of *seduction?* Or will a new statute be necessary (it would soon be made, and may be expected. flammis ultricibus comburendum eum....et eam.

There was antiently in our language a MINUTE of money, as well as a MINUTE of time; and its value was half a *farthing*.

"Ihesu sittinge agens the tresorie bihelde hou "the cumpany castide money in to the tresorie, "and many riche men castiden manye thingis: "sotheli whanne o pore widewe hadde come, she "*sente* twey MYNUTIS, that is, a *ferthing*."

Mark xii. 42.

"Tƿeᵹen ſtycas, ðæt iſ, feoꞃðunᵹ, Penınᵹeſ."
"Duo stycæ, id est, *quadrans* denarii."

So that a FARTHING is also a participle, and means merely *fourthing*, or dividing into four parts.

And, as there was a MINUTE of money as well as a MINUTE of time; so was there also a FARTHING of land, as well as a FARTHING of money.

In our antient law books a *farding-deale* of land, means the fourth part of an acre. Whose rent was, in Richard the second's time, so restrained, that for a *farding-deale* of land they paid no more than one penny. *Walsingham*, *pag*. 270.

PROMISE, COMPROMISE, COMMITTEE, PREMISSES, REMISS, SURMISE, DEMISE, of *mittere*.

An EPISTLE, an APOSTLE, and a PORE of Επιστελλω, Αποστελλω and Πειρω.

SECT and INSECT of *secare;* as TOME and ATOM of Τεμνω.

POINT (formerly *poinct)* of *pungere*.

PROMPT, EXEMPT of *promere*, *eximere*.

RATE of *reor*.

REMORSE, MORSEL of *mordere*.

ALLEY, ENTRY, MONSTER, MUSTER *(mostra)* ARMY *(armata,* armée,) JURY, JURAT, LEVY, LEVEE, ALLY, ALLIANCE, LIEGE and ALLEGEANCE; as well as JUNTO, MANIFESTO, INCOGNITO, PUNTO, PROVISO, MEZZOTINTO, COMRADE *(Camerata)* FAVOURITE *(favorito)* and VISTA, declare themselves at first sight.

So TRACT, EXTRACT, CONTRACT, ABSTRACT, TRACK, TRACE, TRAIT (formerly traict,) PORTRAIT (formerly *pourtraict,)* TREAT, TREATY, RETREAT, ESTREAT, are the participles of *trahere* and *traire.*

PULSE, IMPULSE, APPULSE, REPULSE of *pellere.* PRICE, PRIZE, CULPRIT, ENTERPRIZE, MAINPRIZE, REPRIZE, SURPRIZE, REPRIEVE, of *prendre.*

EVENT, CONVENT, ADVENT, VENUE, AVENUE, REVENUE, COVENANT, of *venire* and *venir.*

SAULT, ASSAULT, ASSAILANT, INSULT, RESULT, SOMERSET, of *salire.*

> ...." put his folke to flyght,
> " And at a SAUTE he wan the cyte after."
>
> *Knyghtes Tale.*

Soprasalto, called also *salto mortale:* i. e. (" volGtando la persona sotto sopra senza toccar terra " colle mani, o con altro." *Della Crusca.*) which the French have corrupted to *soubresault*, and the English to *sumersault*, *somersalt*, *summersaut*, and then to *somerset.*

> ...." What a SOMERSALT,
> " When the chair fel, she fetch'd with her heels upward."
>
> *B. and Fletcher, Tamer tam'd.*

> " Here when the labouring fish doth at the foot arrive,
> " And find that by his strength but vainly he doth strive,

"His tail takes in his teeth, and bending like a bow
"That's to the compass drawn, aloft himself doth throw:
"Then springing at his height, as doth a little wand,
"That bended end to end, and flirted from the hand,
"Far off itself doth cast, so doth the salmon vaut.
"And, if at first he fail, his second SUMMERSAUT
"He instantly assays." *Poly-olbion, song* 6.

"Now I will only make him break his neck in doing a "SOMERSET, and that's all the revenge I mean to take of him."
B. and Fletcher, Fair Maid of the Inn.

QUEST, INQUEST, REQUEST, CONQUEST, ACQUEST, EXQUISITE, REQUISITE, PERQUISITE, of *quærere.*

SUIT, SUTE, SUITE, PURSUIT, LAWSUIT, of *suivre.*

STRICT, DISTRICT, STRAIT, STREIGHTS, STREET, RESTRAINT, CONSTRAINT, of *stringere.*

TENT, INTENT, EXTENT, PORTENT, SUBTENSE, INTENSE, of *tendere.*

SUCCINCT, PRECINCT, of *cingere.*

VERSE, REVERSE, CONVERSE, UNIVERSE, TRAVERSE, AVERSE, ADVERSE, INVERSE, PERVERSE, TRANSVERSE, DIVERS, DIVERSE, CONVERT, of *vertere.*

BALLAD, BALLET, of *ballare*[r].

ACCESS, RECESS, EXCESS, PROCESS, SUCCESS, PRECEDENT, of *cedere,*

VIEW, REVIEW, INTERVIEW, COUNTERVIEW, PURVIEW, SURVEY, of *voir.*

COLLECT, ELECT, SELECT, INTELLECT, NEGLECT, of *legere.*

(r) "Le BALLATE dette cosi, perche si cantavano a *ballo.*"
Bembo. Volg. Ling. lib. 2, *pag.* 74, *Edit. Venez.* 1729.

LASH (French *lasche*) of a whip, i. e. that part of it which is *let loose*, *let go*, *cast out*, *thrown out*; the past participle of Fr. *lascher*, Ital. *lasciare*.

"There was dayly pilled fro good men and "honest, gret substaunce of goodes to be LASHED "oute among unthriftes."

Sir T. More. Rycharde the thirde, *pag*. 62.

To these may be added

QUIT, QUITE, QUITTANCE.

POISE, (peser).

SPOUSE, RESPONSE.

EXPERT.

MERIT.

FALSE, FAULT (*fallito*), DEFAULT.

FRUIT (*fruict*).

RELIQUE, RELICT, DERELICT.

VOW, VOTE, DEVOUT.

DEMUR, (*demeurer*).

TALLY.

ASPECT, RESPECT, PROSPECT, CIRCUMSPECT, RETROSPECT.

SUSPENSE.

CORRECT, DIRECT, INSURGENT.

TENET, CONTENT, CONTENTS, CONTINENT, DETINUE (writ of), RETINUE.

CRUCIFIX, AFFIX, PREFIX.

DECREE, DISCREET, SECRET.

LAPSE, RELAPSE.

SCRIPT([s]), MANUSCRIPT, RESCRIPT, PRESCRIPT, EXSCRIPT, TRANSCRIPT.

([s]) "Do you see this sonnet, this loving SCRIPT?"

B. and Fletcher, A Wife for Moneth.

Conscript, postscript, proscript, non-descript.

Use, misuse, disuse, abuse.

Course, discourse, concourse, recourse, intercourse.

Conceit, deceit, receipt, precept.

Finite, infinite, definite, fine.

Flux, afflux, influx, conflux, superflux, reflux.

Subject, object, abject, project, traject.

Degree, graduate, ingress, regress, egress, progress.

Legate, delegate, legacy.

Instinct, distinct, extinct.

Advocate.

Visit.

Convict.

Abtruse.

Intrigue, intricate.

Transit, exit, circuit, issue. (Fr. *issir.* Ital. *escire* Lat. *exire.)*

Roast.

Toast.

Statute, institute, destitute, prostitute, substitute.

Tint, taint.

Text, context, pretext.

Trite, contrite,

Tact, contact.

Tacit.

Illicit.

SENSE, NONSENSE, ASSENT, DISSENT, CONSENT.

ASSIZE, ASSIZES.

EXCISE, CONCISE, PRECISE.

REPUTE, DISPUTE.

PRESS, IMPRESS, EXPRESS.

ESTEEM.

PRIVATE, PRIVY.

IMPORT, EXPORT, REPORT, TRANSPORT, SUPPORT.

POLITE.

APPLAUSE.

EXPENCE, RECOMPENCE.

PLEA.

RESIDUE.

REMNANT.

PACT, COMPACT, PEACE.

APPETITE.

REPAST.

IMMENSE.

QUADRANT.

JUBILEE.

FOSSE.

CONFLICT.

CREDIT, CREDENCE, MISCREANT.

DEBATE, COMBAT.

EXACT.

All the French participles in EE; as MORTGAGEE, ASSIGNEE, COMMITTEE, &c.

And, besides these which I have thus taken at random, a great multitude of others; which, if I had sworn to try your patience to the utmost, I would go on to enumerate.

CHAP. III.

THE SAME SUBJECT CONTINUED.

H. IT gives me pleasure that you have so far noticed this, in the words which we have adopted from the Greek, Latin, Italian, and French: for you will be inclined the more readily to concur with me, that the same thing is equally observable in those words which are original in our own language: Thus....

BRAND, in all its uses, whether *fire-brand*, or a *brand* of infamy (i. e. *stigma*, itself a participle of Στιζω) or *brand*-new, (i. e. newly *burned,)* is merely the past participle *bren-ed*, *bren'd*, of the verb *to bren;* which we now write *to burn.*

Sir T. More wrote the word indifferently *bren* and *burn*....."At St. Waleries here in Picardy " there is a faire abbey, where saint Walery was " monke. And upon a furlonge of, or two, up in " a wood is there a chapel, in which the saint is " specially sought unto for the stone; not only in " those partyes, but also out of England. Now " was there a yonge gentilman which had maried " a marchantes wife; and having a littel wanton " money, which hym thought BRENNED out the " bottom of hys purs, in the firste yere of hys " wedding toke hys wife with hym and went ouer " the sea for none other erand, but to se Flaunders

" and France, and ryde out one somer in those " countrees. And hauing one in hys company " that tolde by the waye many straunge thinges of " the pilgrimage, he thought he wold go somewhat " out of his way, either to se it, if it were *trew*, or " laughe at his man if he founde it false; as he " veryly thought he should have done in dede. But " when they came in to the chapell they founde it " all *trewe*. All to beholde they founde it fonder " than he had tolde. For like as in other pilgri- " mages ye se hanged up legges of waxe or armes " or suche other partes, so was in that chapell al " theyr offringes that honge aboute the walles, " none other thinge but mens gere and womans " gere made in waxe. Then was there besides " these, two rounde ringes of siluer, the one much " larger than the other: through which euery man " did put his prevy members at the aulters ende. " Not euerye man thorough bothe, but some " thorough the one and some thorough the other. " Then was there yet a monke standing at the " aulter that holowed certeine thredes of Venice " golde: and them he deliuered to the pilgrimes, " teching them in what wise themselfe or theyr " frendes should use those thredes agaynst the " stone: that they should knitte it aboute their " gere, and say I cannot tel you what praiers. As " this gentylman and his wife wer kneling in the " capel, there came a good sadde woman to him, " shewing him that one special *poincte* used in the " pilgrimage and the surest against the stone, she " wist nere whither he were yet advertised of.

" Which if it were done she durst laye her lyfe, he " shoulde haue neuer the stone in his life. And that " was, she would haue the length of his gere, and " that should she make in a waxe candel whiche " should BREN up in the chapell, and certaine " praiers shoulde ther be sayd the while. And " thys was against the stone the very *shote* anker. " Whan he had hard her (and he was one that in " earnest fered the stone) he went and askid his " wife counsel. But she like a good faithfull " christen women loued no suche supersticions. " She could abide the *remenant* wel ynough. But " when she herde ones of BRENNING up the " candell, she knit the browes, and earnestly " blessing her:....beware in the vertue of God " what ye do, quod she, BURNE up, quoth-a! " Marry, God forbede. It would waste up your " gere, upon paine of my life. I prae you beware " of such wichcraft." *Sir T. More's workes. A Dialogue made in the yere* 1528, *pag.* 195.

ODD....Is the participle *owed*, *ow'd.* Thus, when we are counting by couples or by pairs; we say....one pair, two pairs, &c. and one *owed*, *ow'd*, to make up another pair. It has the same meaning when we say....An ODD man, or an ODD action: it still relates to *pairing;* and we mean....without a fellow, *unmatched*, not such another, one *owed* to make up a couple.

" So thou that hast thy loue sette unto God,
" In thy remembraunce this emprint and graue,
" As he in soueraine dignitie is ODDE,
" So will he in loue no parting felowes haue."

Sir T. Mores works. Rules of Picus, pag. 28.

HEAD....Is *heaved, heav'd,* the past participle of the verb *to heave:* (as the Anglo-Saxon ħeaꝼoꝺ was the past participle of ħeaꝼan) meaning that part....(of the body....or, any thing else) which is *heav'd, raised,* or *lifted up,* above the rest.

In Edward the third's time, it was written *heved.*

> " And I say an other strong aungel comyng down fro *heuene,* " keuerid or clothid with a cloude, and the reyn bow in his " *heued.*" *Apocalips, chap.* 10, (*Verse* 1.)

> " The *heuedes* of holy churche, and they holy were,
> " Christe calleth hem salt."
> *Vision of P. Ploughman, fol.* 84. *pag.* 1.

> " Persons and priests that *heueds* of holy kyrke ben."
> *Vision of P. Ploughman, passus* 16, *fol.* 84, *pag.* 2.

WILD....is *willed, will'd* (or self-willed) in oppositon to those (whether men or beasts) who are tamed or subdued (by reason or otherwise) to the will of others or of societies.

FLOOD....is *flowed,* flow'd.

> " And sens it rayned, and al was in a FLODE."
> *Troylus, boke* 3, *fol.* 176, *p.* 1, *col.* 1.

LOUD....is the past participle of the verb *to low* or *to bellow* (ħlopan, be-hlopan) *lowed, low'd. To bellow,* (i. e. *to be-low*) differs no otherwise from *to low,* than as *besprinkle* differs from *sprinkle,* &c. What we now write LOUD, was formerly, and more properly, written LOW'D.

Skinner mistakingly says....." LOWD, melius " LOUD, ab A. S. ħluꝺ."....Not perceiving that ħluꝺ is the past participle of ħlopan: and Skinner's authority perhaps contributed to mislead those who followed him, to alter the spelling to LOUD.

> " And with LOW'D larums welcome them to Rome."
> *Tit. Andron,* 1st *folio, pag.* 32.

" Who calls so LOW'D." *Romeo and Juliet, pag.* 74.

" The large Achilles (on his prest-bed lolling)
" From his deepe chest laughes out a LOWD applause."
Troylus and Cressida.

" Honor, loue, obedience, troopes of friends,
" I must not looke to haue; but, in their stead,
" Curses not LOWD, but deepe." *Macbeth, pag.* 149.

.... " Why, what would you?
" Make me a willow cabane at your gate,
" Write loyall cantons of contemned loue,
" And sing them LOWD euen in the dead of night:
" Hollow your name to the reuerberate hilles,
" And make the babling gossip of the aire
" Cry out Oliuia." *Twelfe Night, pag.* 259.

.... " Do but start
" An eccho with the clamor of thy drumms,
" And euen at hand a drumme is readie brac'd
" That shall reuerberate all as LOWD as thine.
" Sound but another, and another shall
" (As LOWD as thine) rattle the welkin's eare
" And mocke the depe-mouth'd thunder."
King John, pag. 20.

" That she may boast, she hath beheld the man
" Whose glory fills the world with LOWD report."
First Part of Henry VI. pag. 102.

SHRED } ....Each of them the past participle of
SHERD } the verb ſcyꞃan, *to sheer*, or to cut off: thus, *shered, sh'red: shered, sher'd.*

FIELD.........This word, by Alfred, Gower, Chaucer, &c. was always written ꝼelꝺ, *feld.* It is merely the past participle *felled, fell'd,* of the verb *to fell,* (ꝼællan, be-ꝼælan); and is so universally written *feld* by all our old authors, that I should be ashamed to produce you many instances.

FIELD-*land* is opposed to *wood-land;* and means .....Land where the trees have been *felled.*

" In woodes, and in FELDES eke,
" Thus robbery goth to seke
" Where as he maie his purchas finde,
" And robbeth mens goodes aboute
" In woode and FELDE, where he goth oute."

Gower, lib. fol. 116, *pag.* 2, *col.* 2.

" In woode, in FELDE, or in citee,
" Shall no man stele in no wise."

Gower, lib. 5, *fol.* 122, *pag.* 1, *col.* 1.

" Maple, thorne, beche, ewe, hasel, whipulere,
" Howe they were FELDE shal not be tolde for me."

Chaucer, Knyghtes Tale, fol. pag. 2, *col.* 2.

" My blysse and my myrthe arne FELDE, sickenesse and " sorrowe ben alwaye redy."

Testament of Loue, boke 1, *fol.* 306, *pag.* 2, *col.* 1.

In the collateral languages, the German, the Dutch, the Danish, and the Swedish, you will find the same correspondence between the equivalent verb and the supposed substantive.

German *fellen*	....	*Feld.*
Dutch *vellen*	....	*Veld.*
Danish *fælder*	....	*Felt.*
Swedish *falla*	....	*Felt.*

CUD....To chew the CUD, i. e. to chew the *chew'd.* This change of pronunciation, and consequently of writing, from CH to K and from K to CH, is very common and frequent in our language; and you will have more than one occasion hereafter to notice what obscurity, difficulties, and errors it has caused to our etymologists.

DASTARD....i. e. *territus,* the past participle of ꝺaꞅꞇꞃiᵹan, aꝺaꞅꞇꞃiᵹan, *terrere. Dastriged, dastriyed, dastried, dastred, dastr'd.*

COWARD....i. e. *cowred*, *cowered*, *cower'd*. One who has *cower'd* before an enemy. It is of the same import as *supplex*.

Ille humilis *supplexque*, oculos dextramque precantem protendens,....vicisti, et victum tendere palmas Ausonii videre.

Supplex, i. e. *sub-plicans*, *supplicans*, *supplic's*, *supplix*. So *suppliant* and *supple*, i. e. *sous-pliant*.

COWARD is the past participle of the verb *to cowre* or *to cower;* a word formerly in common use.

> " Her heed loueth all honour
> " And to be worshypped in worde and dede,
> " Kynges mote to hem knele and COWRE."
>
> *Chaucer, Plowmans Tale, firste parte, fol.* 94, *p.* 1, *c.* 2.

> " And she was put, that I of talke,
> " Ferre fro these other, up in an halke;
> " There lurked, and there COURED she."
>
> *Romaunt of the Rose, fol.* 122, *pag.* 1, *col.* 1.

" Winter with his rough winds and blasts causeth a lusty " man and woman to COURE and sit by the fire."

Hist. of Prince Arthur, 3d part, chap. 142.

" They spake all with one voice, Sir Lanncelot, for Christs " sake let us ride out with Sir Galihud, for we beene neuer " wont to COURE in castels nor in townes."

Hist. of Prince Arthur, 3d part, chap. 160.

" They COW'R so o'er the coles, their eies be bler'd with " smooke." *Gammer Gurton's Needle.*

" The king is served with great state. His noblemen never " look him in the face, but sit COWRING upon their buttocks, " with their elbows upon their knees, and their hands before

"their faces; nor dare lift up their eyes, until his majesty com-
"mands them." *Voyage to Benin, by Thomas Windham,*(t) 1553, *Hakluyt, vol.* 2.

"The splitting rockes COWR'D in the sinking sands,
"And would not dash me with their ragged sides."
Second part Henry VI. pag. 134.

"Mistress, do you know the French knight that COWERS i' the hams," *Pericles, act* 4, *sce.* 4.

"COWRING and quaking at a conqu'ror's sword,
"But lofty to a lawful prince restor'd."
Dryden, Absalom and Achitophel.

M. Iault (Art. COUARD) repeats much childishness of the French etymologists concerning this word, which I will spare you.

"CODARDO, says Menage, Da *coda*, *codarus*, "*codardus:* quia post principia lateat, et in extrema "acie, quæ veluti *cauda* agminis est, dice il S[r] "Ferrari."

"Dalla *coda* che fra le gambe portano i cani "paurosi; di cono gli altri."

Junius thinks it is "COW-HERD, Bubulcus."

Some will have it "COW-HEART, or *cow-hearted.*"

Skinner leaves us to chuse amongst

1. CAUDA...." Chi ha tuto il suo ardire nella "*coda:* et nos dicimus....He has his heart in his "heels:....vel q. d. amplâ *caudâ* præditus; quod "physiognomis timiditatis signum est: vel q. d. "qui *caudam* crebro ostendit."

(t) This Thomas Windham was a Norfolk gentleman: and a curious account is given in this voyage, of his usurping and cruel conduct, and of his mean, violent, selfish, and tyrannical character. [An ancestor of the Mr. Windham alluded to in the first part....an apostate whig, and one of Mr. Tooke's violent persecutors.]

2. " *Cow-herd.*"

3. " Sin malis a vernacula origine, petere, a " nostra *cow* et Germ. *aerd, ard.* natura....q. d. " Indole seu ingenio vaccino præditus: nihil enim " vaccâ timidius."

4. " Ab Hisp. *cueva*, antrum, specus: quia sc. " pusillanimus *latibula* quærit. *Cueva* autem, satis " manifeste, a Lat. *cava*, pro *caverna*, defluxit."

Mr. Tyrwhitt says...." I think the opinion of " Twysden and Somner much the most probable, " who derive it from the Barb. Lat. *culum vertere;* " to turn tail, or run away. See Du Cange, in v. " *culverta*, and *culvertagium*. CULVERT (as it is " written in the oldest and best French MSS. that I " have seen) might easily be corrupted, according " to the French mode of pronunciation, into COU-" ART and COUARD."

BLIND....*blined, blin'd,* is the past participle of the old English verb *to blin* (A. S. blinnan) to stop.

" So may they eke her prayer BLYNNE
" Whyle that they werke her mete to wynne."
Rom. of the Rose, fol. 151, *pag.* 2, *col.* 2.

......." Easy syghes, suche as *ben to lyke*
" That shewed his affection withinne,
" Of suche syghes coulde he not BLYNNE."
Troylus, boke 3, *fol.* 179, *pag.* 2, *col.* 2.

" Ye that list of your palyardry neuer BLYN."
Douglas, prol. to booke 4, *pag.* 96.

" He sent them worde he should not BLYN tyll he had des-" troyed them. *Fabian, pag.* 152.

" My teares shall neuer BLIN
" To moist the earth in such degree
" That I may drowne therein."
Songes and Sonets by the Earle of Surrey, &c. fol. 72, *pag.* 2.

In the French tongue they use *borgne* and *aveugle;* but in order to make the same distinction we are compelled to say....BLIND of one eye (*stopped* of one eye) or BLIND of both eyes, or totally BLIND, i. e. the sight totally *stopped.*

In this sense, I suppose, the word *stopped* is used in Beaumont and Fletcher's *Pilgrim.*

> " Do you blush at this, in such as are meer rudeness,
> " That have STOPT souls, that never knew things gentle?
> " And dare you glorifie worse in yourself?"

BREAD....is the past participle of the verb *to bray,* (French *broyer*) i. e. to pound, or to beat to pieces: and the *subauditum* (in our present use of the word BREAD) is *corn,* or *grain,* or any other similar substances, such as *chesnuts, acorns,* &c. or any other *substitutes*(u) which our blessed ministers may appoint for us in this blessed reign.

(u) *Substitute* is in England the natural offspring of *prostitute.* In consequence of virtual being *substitute* for real representation; we have innumerable commissioners of different descriptions....*substitute* for our antient Juries: paper,....*substitute* for money: martial law,....*substitute* for the antient law of the land: ....*substitutes* for the militia, for an army of reserve, for quota-men. But the worst of all these substitutes (and I fear its speedy recurrence) is a *substitute* for BREAD; the harbinger of wide-spreading putrefaction, disease, and cruel death. It was attempted not long since (by those who should least have done it) to blast the character of my excellent friend the late Dr. Addington, by (falsely, as I believe) adducing his authority, to prove that *bran* was more nutritive than meal: I take this opportunity to rescue his memory from that disgrace; by asserting that he well knew that....“ Bread of fine flour of wheat, having “ no leaven, is slow of digestion, and makes flimy humours, “ but it nourishes much. If it be leavened, it digests sooner.

To bray, though now obsolete, was formerly very common in our language.

................" And whan he comet therat
" And sigh his doughter, he to BRAIDE
" His clothes, and wepende he saide."

Gower, lib. 4, *fol.* 71, *pag.* 2, *col.* 1.

" Take camomel &c. BRAYE them together &c.
" Take of the bloudestone &c. beate and BRAYE all these
" together &c.

Byrth of Mankynde, fol. 34, *pag.* 1, *fol.* 36, *pag.* 2.

" The sedes (of sorrell) BRAIED and drunke with wine and " water is very holsome agaynst the colyke."

" What auncient physition is there, that in his workes com- " mendeth not ptysane, whiche is none other than pure barley, " BRAIED in a mortar, and sodden in water."

" The sedes of melons BRAYED &c.

Castle of Helth, fol. 27, *fol.* 34, *fol.* 81.

" I, now it heats. Stand, father,
" Pound him to dust.
" Nay, if he take you in hand, sir, with an argument,
" He'll BRAY you in a mortar.....Pray you, sir, stay.
" Rather than I'll be BRAYED, sir, I'll believe."

Alchemist.

" Thou hast made me mad: and I will beat thee dead,
" Then BRAY thee in a mortar, and new mold thee."
" I will rectifie and redeem eithers proper inclination,
" Or BRAY 'em in a morter, and new mold 'em."

B. and Fletcher's Martial Maid.

Sir John Davies (an attorney general, whom Messrs. Pitt and Dundas have evidently consulted)

" Bread, having much bran, fills the belly with excrements, and " nourishes little or nothing, but shortly descends from the " stomach, &c."

And this same doctrine will every intelligent medical man now declare; unless he shall chuse to *substitute* his interest for his character and conscience.

in a little treatise called....“ A discoverie of the true causes &c.”....Speaking of Ireland, says.......

“ Whereupon the multitude, who ever loved to “ bee followers of such as could master and defend “ them, admyring the power of the crowne of Eng- “ land, being BRAI'D (as it were) in a mortar, with “ the sword, famine, and pestilence altogether, sub- “ mitted themselves to the English government.”

F. Thus it is always with you etymologists:.... Whilst you chuse your own instances, your explanations run upon all fours; but they limp most miserably, when others quote the passages for you.

H. I can only give such instances as occur to me:....I wish others were to furnish them: and the more hostile they were, the better I should be pleased.

F. What say you then to this passage in All's well that ends well?

..............“ Since Frenchmen are so BRAIDE,
“ Marry that will, I live and die a maid.”

Dr. Johnson, Mr. Steevens, and Mr. Malone are all agreed, that....“ BRAID signifies *crafty* or “ *deceitful.*”

H. I wish you had separated Mr. Steevens (for he has really done good service) from the names of such (commentators I cannot call them) as Johnson and Malone. I think however that, upon a little reflection, you will have no difficulty to agree with me, that BRAIDE has here the same meaning that it has in the *Proverbs*, chap. 27, ver. 20. “ Though thou shouldest BRAY a fool in a “ mortar among wheat with a pestle, yet will not “ his foolishness depart from him.”

The expression here alludes to this proverb:.... Diana does not confine herself merely to his craft or deceit; but includes also all the other bad qualities of which she supposes Bertram to be compounded; and which would not depart from him, though BRAY'D in a mortar.

F. By the words which you have attempted to explain, *brand*, *odd*, *head*, *wild*, *flood*, *loud*, *shred*, *sherd*, *field*, *cud*, *dastard*, *coward*, *blind*, and *bread*, you seem to have been lead to these conjectures by the participial termination ED or 'D. I suppose therefore that the word FIEND, which you lately mentioned, is also a past participle.

H. No: it is (what I must in conformity with custom call) a *present* participle; anꝺ, for which we now use *ing*, was in Anglo-Saxon the termination of the participle present: and

FIEND....i. e. FIANDAS ꝼianꝺ, the present participle of FIAN, ꝼian, to *hate*, means (*subaudi* some one, any one) *hating*: in the same manner,

FRIEND....i. e. ꝼꞃianꝺ, ꝼꞃeonꝺ, the present participle of ꝼꞃian, ꝼꞃeon, to *love*, means (*subaudi* any one, some one) *loving*.

> "For he no more than the FENDE
> "Unto none other man is FRENDE
> "But all toward hym selfe alone."
>
> *Gower*, *lib.* 5, *fol.* 113, *pag.* 2, *col.* 1.

F. Why do you say that, in conformity with custom, you must call it a *present* participle?

H. Because I do not allow that there are any *present* participles, or any present tense of the verb. But we cannot enter into that question now. A proper time will arrive for it. Nor would I

meddle with it at all; but that some foolish metaphysics depend upon it.

F. There is a word in Shakspeare, ending with a D, which has exceedingly troubled all his editors and commentators. I wish much to know whether your method will help us on this occasion. In *Troylus and Cressida*, Ajax, speaking to Thersites, says (according to the first folio)

> "Speake then, thou *whinid'st* leauen, speake."

Not knowing what to make of this word *whinid*, subsequent editors have changed it to *unsalted*. And thus Mr. Malone alters the text, with the quarto editions.

> "Speak then, thou *unsalted* leaven speak."

H. The first folio, in my opinion, is the only edition worth regarding. And it is much to be wished, that an edition of Shakspeare were given *literatim*, according to the first folio; which is now become so scarce and dear, that few persons can obtain it: for, by the presumptuous licence of the dwarfish commentators, who are forever cutting him down to their own size, we risque the loss of Shakspeare's genuine text; which that folio assuredly contains; notwithstanding some few slight errors of the press, which might be noted, without altering.

This is not the place for exposing all the liberties which have been taken with Shakspeare's text. But besides this unwarrantable substitution of *unsalted* for *whinid'st*, a passage of *Macbeth* (amongst innumerable others) occurs to me at present, to justify the wish I have expressed.

> "Approach thou like the rugged Russian beare,
> "The arm'd rhinoceros or th' Hircan tiger,

" Take any shape but that, and my firme neures
" Shall neuer tremble. Or be aliue againe,
" And dare me to the desart with thy sworde,
" If trembling I *inhabit* then, protest mee
" The baby of a girle."

Pope here changed *inhabit* to *inhibit*. Upon this correction Steevens builds another, and changes *then* to *thee*. Both which insipid corrections Malone, with his usual judgment, inserts in his text. And there it stands

" If trembling I *inhibit thee*."

" The emendation *inhibit* (says Mr. Malone) " was made by Mr. Pope. I have not the least " doubt that it is the true reading. By the other " slight but happy emendation, the reading *thee* " instead of *then*, which was proposed by Mr. " Steevens, and to which I have paid the respect " that it deserved by giving it a place in the text, " this passage is rendered clear and easy."

But for these tasteless commentators, one can hardly suppose that any reader of Shakspeare could have found a difficulty; the original text is so plain, easy, and clear, and so much in the author's accustomed manner,

......." Dare me to the desart with thy sworde."

" If I *inhabit then*."......i. e. If then I do not meet thee there; if trembling I stay at home, or within doors, or under any roof, or within any *habitation:* If, when you call me to the desart, I then *house* me, or, through fear, hide myself from thee in any dwelling;

" If trembling I do *house me then*.....Protest " me &c.

But a much stronger instance of the importance of such a strictly similar edition (in which not a single *letter* or supposed misprint should be altered from the original copy) offers itself to me from the two following passages:

"He blushes, and 'tis HIT."

All's well that ends well, pag. 253, *col.* 1.

Mr. Malone has altered the text to

"He blushes, and 'tis IT."

And he adds the following note:

"The old copy has....'tis HIT......The *emendation* was made by Mr. Steevens. In many of our old chronicles I have found HIT printed instead of IT. Hence probably the *mistake* here."

"Stop up th' accesse and passage to remorse,
"That no compunctious visitings of nature,
"Shake my fell purpose, nor keep peace between
"Th' effect and HIT."

Macbeth, pag. 134.

Upon this passage Mr. Malone (having again altered the text, from HIT to IT) says,

"The old copy reads....Between the effect and HIT....the correction was made by the editor of the third folio."

The corrector and the adopter deserve no thanks for their mischievous alteration: for mischievous it is; although no alteration can, at first sight, appear more trivial.

I can suppose one probable mischief to have resulted from it to my former castigator, Mr. Burgess,....(I beg his pardon, the present lord bishop of St. David's).

It is possible that he may not have seen the first folio, and may have read only the *corrected* text of Shakspeare. If so; by this alteration he may have missed one chance of a leading hint; by which, if followed, he might have been enabled to fulfil his undertaking, concerning an explanation of the pronouns, which he promised: no unimportant part in the philosophy or system of human speech. For I can easily suppose that, with his understanding and industry, (for I have heard a very favourable mention of him, in all respects) he might have been struck with this HIT in Shakspeare: and might, in consequence, have travelled backward; and have found that, not only in our old chronicles, but in all our old English authors, down to the reign of queen Elizabeth, the word was so written; and that it was not, as poor Malone imagined, any *mistake* of the printer.

" And whan the bisshop aright hym bethoughte,
" He gan remembre playnly in his mynde
" That of disdayne and wylful necligence
" The yerde of Joseph was left behynde;
" Wherby he knewe that he had done offence,
" And gan alone to brynge HIT in presence,
" And toke HIT Joseph deuoutely in his honde."

Lydgate, Lyfe of our Lady, (pag. 27.)

" The bisshoppe hath the cuppe fyrste directe
" Unto Joseph, and hym the parcll tolde,
" And manly he gan it holde
" And dranke HET up, and chaunged nat his chere."

Lyfe of our Lady, (pag. 91.)

" Whiche ordinaunce of Moses was afterward established in the citie of Athens, and from thens the Romaines receiued HIT."

Dr. Martin's Confutation of Poynett, chapiter 4.

"Not that matrimonie is of the church abhorred, for the churche doeth reuerence and alowe HIT." *Id. chap.* 7.

"He useth not the onely tearme of womanne by HIT selfe," *Id. Chap.* 13.

"I geue mi regall manyer called Wie, with al thapperte-
"naunces longinge to my regall crowne, with al liberties priui-
"legies and regal customes as fre and gayet as I hadde HIT
"fyrste." *The true dyfferences of Regall Power, by lord Stafford.*

I must suppose that when he had noticed innumerable such instances, he would then have gone still farther back, to our original language: and there he would have found this same word written hit, hyt, and hæt: which might perhaps have plainly discovered to him, that this pronoun was merely the past participle of the verb HAITAN, hætan, nominare.(v) And, upon application, he would have found this meaning, viz. nominatum i. e. *the said*, perfectly to correspond with every use of the word IT in our language. Having observed this, he would have smiled at our grammatical arrangements; and would not have been in the least

(v) "And so befel that in the taas they founde
"Two yonge knyghtes lyeing by and by
"Bothe in armes same, wrought full rychely,
"Of whiche two, Arcyte *hyght* that one,
"And that other *hight* Palamon."
Knightes Tale, fol. 1, *pag.* 2, *col.* 2.

Mr. Tyrwhit in his note upon this word *hight*, says,

"It is difficult to determine precisely what part of speech it "is; but, upon the whole, I am inclined to consider it as a word of a very singular form, a verb active with a passive signification."

It is the same past tense, and therefore past participle of HAITAN; and has the same meaning as HIT or IT.

shocked to find (as he would often find) the word IT used in the following manner,

> "The greate kynge, IT whiche Cambyses
> "Was hote." *Gower, lib.* 7, *fol.* 158, *pag.* 1, *col.* 1.

> "When king Arthur had seene them doe all this, hee asked "Sir Laucelot what were those knights and that queene. Sir, "said Laucelot, I cannot shew you no certainte, but if Sir Tris-"tram or Sir Palomides. Wit yee well of a certaine IT beene "they and la beale Isond."
>
> *Historie of Prince Arthur*, 3*d part. chap.* 98.

For he would be well aware, that IT, (or *the said)* is (like all our other participles) as much masculine as feminine, and as plurally applicable as singularly. And from this small inlet, perhaps, (if from no other quarter) the nature of all the other pronouns might instantly have rushed upon his mind, and have enabled him to perform satisfactorily his contract with the public.

F. I have often remarked, amongst all our old writers, a similar use of the word THAT; which, as well as IT, is applied by them indifferently to plural nouns and to singular. For instance; in that *traictise* you have quoted, by Dr. Martin, (who wrote accurately and was no mean scholar) we meet with such sentences as the following;

"Patrones elected many into THAT holy ordres, "neither of age, nor of learnyng, nor of discretion, "woorthie to take so high a function." pag. 2.

"The temporall menne at THAT dayes did much "extolle and mayntaine chastite." pag. 47.

"The midwife, christenyng the child, added not "THAT solemne wordes, nor any man promised "the same for him." pag. 113.

"There was a statute or ii deuysed to take "away THAT peines of the church, that were "before alwaies ordeined and used against maried "priestes. pag. 140.

"To the entente they might the more fully and "frely repose them selues in THAT unspeakable "joyes with which Christe feedethe them."

pag. 284.

So, in the *Hist. of Prince Arthur*, 3d part, chap. 98.

"And so three of them were come home againe, "THAT were Sir Gawaine, Sir Ector, and Sir "Lionell."

Sir Tho. More uses it in the same manner.

"This pleasure undoubtedly farre excelleth all "THAT pleasures that in this life maie be ob-"teined." *Life of Picus, pag.* 12.

"THAT euyll aungels the deuilles."

Pag. 386, *of his workes.*

Now I have always hitherto supposed this to be a careless and vicious manner of writing in our antient authors; but I begin to suspect that they were not guilty of any false concord in this application of the word. When treating formerly of the *conjunctions*, I remember, you left THAT unexplained. I thought it not very fair at the time; and you gave but a poor reason for the omission. Will you oblige me now, by informing me whether you think the etymology and meaning of THAT will justify this antient use of the word?

H. In my mind, perfectly: for THAT (in the Anglo-Saxon Ðæt, i. e. Ðeað, Ðeat) means *taken*,

assumed; being merely the past participle of the Anglo-Saxon verb Ðean, Ðeᵹan, Ðion, ƿIhAN, Ðicᵹan, Ðiᵹian; sumere, assumere, accipere; to THE, to *get*, to *take*, to *assume*.

> " Ill mote he THE
> " That caused me
> " To make myselfe a frere."
>
> *Sir T. More's Workes, pag.* 4.

IT and THAT always refer to some thing or things, person or persons, *taken*, *assumed*, or *spoken of* before; such only being the meaning of those two words. They may therefore well supply each other's place: as we say indifferently, and with the same meaning, of any action mentioned in discourse; either...." IT is a good action;" or, " THAT is a good action." i. e. *the said* (action) is a good action; or, *the assumed* (action) is a good action; or, the action, *received* in discourse, is a good action.

THE (our *article*, as it is called) is the imperative of the same verb Ðean: which may very well supply the place of the correspondent Anglo-Saxon article ſe, which is the imperative of ſeon, videre: for it answers the same purpose in discourse, to say....*see* man, or *take* man. For instance;

> " THE man THAT hath not musicke in himselfe
> " Is fit for treasons, &c. Or,
> " THAT man is fit for treasons," &c.

TAKE man (or SEE man;) TAKEN man hath not musicke, &c. SAID man, or TAKEN man is fit for treasons, &c.

This analysed method of speech must, I know, seem strange and aukward to you at first mention;

but try it repeatedly, as I have done for years; apply this meaning frequently on every occasion where THE and THAT are used in the language; and I fear not your conviction. But if the experiment should fail, and leave you in the smallest doubt, we will then enter farther into the subject: for we must hereafter return to it.

F. All this may be as you have represented it; and the bishop perhaps may not be displeased at the intelligence. But you have lost sight of my original question. What say you to this monstrous alteration of *unsalted* for *whinid'st?*

H. I say, that a man must either have no ears, or very long ears, not to perceive that this was never Shakspeare's language. Metre is not confined to verse: there is a tune in all good prose; and Shakspeare's was a sweet one. If *unsalted* is to be adopted instead of *whinid;* to keep his tune, you must omit one of the two monosyllables, either *then* or *thou.*

In behalf of the word *whinid,* Mr. Steevens has well noted that, Francis Beaumont in his letter to Speght, on his edition of Chaucer's works, 1602, says...." Many of Chaucer's words are become, as it were, *vinew'd* and hoarie with over long lying."

And Mr. Justice Blackstone, on the same side, has observed that...." In the preface to James the " first's bible, the translators speak of *fenowed* (i. e. *vinew'd* or mouldy) traditions."

And Mr. Malone himself acknowledges that.... " In Dorsetshire they at this day call cheese, that " is become mouldy, *vinny* cheese."

F. But why it is called *whinid*, or *vinew'd*, or *fenowed*, or *vinny*, does not any how appear: and its meaning is only to be conjectured from the context, where the word is found. Now I wish to know whether *whinid* is also a participle: and, if a a participle, of what verb.

H. WHINID....*vinew'd*, *fenowed*, *vinny*, or ꝼinie, is a past participle: and of the verb ꝼẏniᵹean, to corrupt, to decay, to wither, to fade, to pass away, to spoil in any mauner, ꝼinie, Hlaꝼ, in Anglo-Saxon is a corrupted or spoiled loaf, whether by mould or any other means. "Hƿæꞇ ða ða Labaniꞅcean "ᵹamenlice ꞃæððon. Anꝺ miꝺ ᵹeaꞃlicꞃe ꝼaꞃe "ꝼeꞃꝺon ꞇo Ioꞅue. Namon him ealꝺe ᵹeꞅcẏ. "anꝺ unoꞃmlic ꞅcꞃuꝺ. anꝺ ꝼinie Hlaꝼaꞅ."

Joshua, *Chap*. 9, (*verses* 3, 4, 5.)

F. It seems probable enough: and it is not at all surprising that this Anglo-Saxon verb, ꝼẏniᵹean, should have been overlooked; since it has left behind it no other traces of its former existence, but barely this solitary expression.

H. I beg your pardon: It has left a numerous issue. No European etymologist can do without it. Whither else can he turn, without exposing himself, for the French *faner*, *se fener*, *evanouir*, and *fange;* for the Italian *affanno*, *affannare*, and *fango;* for the Latin *vanus*, and *vanesco;* for the German *pfinnig;* and for the English FAINT, and FEN; and many other words, with which I forbear at this time to pester you?

F. And yet they have done very well without it.

H. They have done, it is true: How well, yourself shall judge.......Junius says....“ FAINT, “languidus, pusillanimus, ignavus, periculo cedens, “est a Gallico *feindre*, non audere, subducere se “discrimini: solent nempe timidi atque imbelles “formidinem suam pluribus vanissimorum obten-“tuum figmentis tegere.”

Minshew....“ FAINT, a Gallico, *faner*, a Lat. “ *vanescere*.”

Skinner....“ FAINT, a Fr. G. *faner*, *fener*; “ deficere, deflorescere, flaccescere, emori.”

Menage, Orig. Franc....“ FANER, comme ce “ mot vient de *fænum*, quand on le dit dans le “ sens propre, en parlant d'une prairie que l'on “*fane*; je crois qu'il en vient pareillement quand “ il signifie *se fletrir*, *se secher*: car comme le foin, “ quand on le fane, se fletrit et devient pâle; de “ même on dit, dans le sens figuré, *se faner*, de “ tout ce qui perd sa premiere couleur, sa beauté, “ son air vif.”

Menage. Orig. Ital...“ AFFANNARE, AFFANNO, “ Da *afa*, che vale quell' affanno cagionato da “ gravezza d' aria, o da gran caldo: detto dagli “ Spagnuoli *afan*; e *ahan* da i Francesi. Vuole il “ Monosini, sia *afa*, voce Ebrea.”

“ FANGO....da *fimus*: in questa maniera: *fimus*, “*fimi*, *fimicus*, *femeus*, *fencus*, *fengus*, *fangus*, “*fango*: e per metaplasmo *fanga*: onde il Francese “*fange*.”

F. Enough and too much of this. I will have nothing to do with *afa*, voce Ebrea; nor with *fimicus*, *fencus*, &c. I will rather accept your

Anglo-Saxon derivation. I understand you then to say that FAINT (as well as *fennowed*, &c.) is the past participle of ꝼẏnıᵹean: yet it does not terminate in ED or 'D.

H. In English nothing is more common than the change of the participial terminating D to T. Thus,

JOINT....is *joined*, *join'd*, *joint*.

FEINT....is *feigned*, *feign'd*, *feint*.

GIFT....is *gived*, *giv'd*, *gift*.

RIFT....is *rived*, *riv'd*, *rift*.

"The shippe droue unto a castle and was al to RIVEN."

Historie of Prince Arthur, part 1st, chap. 25.

"Warres 'twixt you twaine would be
"And if the world should cleaue, and that slaine men
"Should sodder up the RIFT,"

Antony and Cleopatra, pag. 353.

"The clouds
"From many a horrid RIFT abortive pour'd
"Fierce rain with light'ning mix'd."

Paradise Regain'd, book 4, *v.* 411.

CLEFT }
CLIFT } ....is *cleaved*, *cleav'd*, *cleft*.
CLIFF }

"Adowne he shofth his hand to the CLYFTE
"In hope to fynde there some good gyfte."

Somptner's Tale, fol. 44, *pag.* 2, *col.* 1.

"But yet this CLIFTE was so narrowe and lyte
"It was nat sene." *Tysbe, fol.* 210, *pag.* 2, *col.* 1.

"And romyng on the CLEUIS by the see."

Hypsiphile, fol. 214, *pag.* 1, *col.* 1.

"This lady rometh by the CLYFFE to play."

Hypsiphile, fol. 214, *pag.* 1, *col.* 2.

"In tyme of Crystus passyon the veyl of the Jewes temple to rente and CLEEF in two partes."

Diues and Pauper, thyrde Comm. cap. 3.

"She founde that moneye hangynge in the craueyses and CLYFTES of the half bushel."

Diues and Pauper, 4th Comm. cap. 4.

"Loue led hym to his deth and CLEEF his hert atwo."

Diues and Pauper, tenthe Comm. cap. 3.

"Rob Douer's neighbouring CLEEVES of sampyre."

Poly-olbion, Song, 18.

THRIFT....is *thrived, thriv'd, thrift.*

SHRIFT....is *shrived, shriv'd, shrift.*

DRIFT....is *drived, driv'd, drift.*

"Be plaine, good son, rest homely in thy DRIFT
"Ridling confession findes but ridling *shrift.*"

Romeo and Juliet, pag. 61.

"It could no more be hid in him
"Than humble banks can go to law with waters
"That DRIFT winds force to raging."

B. and Fletcher, Two Noble Kinsmen.

"Some log perhaps upon the waters swam
"An useless DRIFT, which, rudely cut within,
"And hollow'd first a floating trough became."

Dryden, Annus mirabilis, Stanza 156.

THEFT....is *theved, thev'd, theft.*

WEFT....is *weved, wev'd, weft.*

HEFT....is *heved, hev'd, heft.*

"There may be in the cup
"A spider steep'd; and one may drinke, depart,
"And yet partake no venome (for his knowledge
"Is not infected) but if one present
"Th' abhor'd ingredient to his eye, make knowne
"How he hath drunke, he cracks his gorge, his sides,
"With violent HEFTS." *Winter's Tale, pag.* 282.

"In the hert there is the *hefde*, and the hygh wyll."
Vision of Pierce Ploughman, fol. 7, *pag.* 1.

Haft....is *haved, hav'd*, HAFT. The HAFT, of a knife or poniard, is the *haved* part; the part by which it is *haved*.

"But yet ne *fond* I nought the HAFT
"Whiche might unto the blade accorde."
Gower, lib. 4, *fol.* 68, *pag.* 1, *col.* 1.

Hilt....is *held, helt, hilt*. The HILT of a sword is the *held* part, the part which is *held*.

Tight....is *tied, ti'd, tight*, of the Anglo-Saxon verb tian, vincire, *to tie*.

"To seie howe suche a man hath good
"Who so that reasone understoode
"It is unproperlicke sayde:
"That good hath hym, and halt him TAIDE
"That he ne gladdeth nought withall,
"But is unto his good a thrall."
Gower, lib. fol. 84, *pag.* 1, *col.* 1.

Desert....is *deserved, deserv'd, desert*.

Fart, a very innocent word, (the Egyptians thought it *divine*)[w] *fared, far'd, fart*, i. e. *fared, gone*; the past participle of faran, *to fare*, or *to go*. The meaning of this word appears to have been understood by those who introduced the vulgar country custom of saying upon such an occasion, ..." And joy GO with you."

[w] "Crepitus ventris pro numinibus habendos esse docuere."
Clemens Romanus, v. *Recognit*.

"Iidem Ægyptii cum plerisque vobiscum non magis Isidem
"quam ceparum acrimonias metuunt; nec Serapidem magis
"quam strepitus, per pudenda corporis expressos, extremiscunt."
Minucius Felix, Octavio.

TWIST....is *twiced, twic'd, twist.*

QUILT....is *quilled, quill'd, quilt.*

WANT....is *waned, wan'd, want*, the past participle of Ƿanian, decrescere, *to wane*, to fall away.

GAUNT....is *ge-waned, gewan'd, gewant, g'want, gaunt;* the past participle of Ʒe-ƿanian, *to wane*, to decrease, to fall away. *Ge* is a common prefix to the Anglo-Saxon verbs. GAUNT was formerly a very common word in English.

"As GANT as a greyhound." *Ray's proverbial Similies.*

.... "How is't with aged GAUNT?
"Oh how that name befits my composition:
"Old Gaunt indeed, and GAUNT in being old:
"Within me greefe hath kept a tedious fast,
"And who abstaynes from meate, that is not GAUNT?
"For sleeping England long time haue I watcht,
"Watching breeds leannesse, leannesse is all GAUNT.
"The pleasure that some fathers feede upon
"Is my strict fast, I meane my childrens lookes,
"And therein fasting hast thou made me GAUNT.
"GAUNT am I for the graue, GAUNT as a graue,
"Whose hollow wombe inherits nought but bones."

Richard the Second, pag. 28.

"This man,
"If all our fire were out, would fetch down new
"Out of the hand of Jove; and rivet him
"To Caucasus, should he but frown: and let
"His own GAUNT eagle fly at him, to *tire*."

B. Jonson, Catiline.

"Two mastiffs GAUNT and grim her flight pursu'd,
"And oft their fastened fangs in blood embru'd.
"And first the dame came rushing through the wood,
"And next the *famish'd* hounds."

Dryden, Theodore and Honoria.

DRAUGHT....the past participle of dꞃaᵹan, *to draugh,* (now written *to draw) draughed, draugh'd, draught.*

RENT....*rended, rend'd, rent;* of the verb *to rend.*

BENT....a person's *bent* or *inclination.* *Bended, bend'd, bent.*

TILT....of a boat or waggon: the past participle of the Anglo-Saxon verb tılıan, i. e. to raise, or to lift up. To *till* the ground, is, to raise it, to turn it up. *Atilt,* is well said of a vessel that is raised up; but we ought to say *to till,* and not *to tilt* a vessel.

> " Many wynter men lyued, and no meate ne TILIDEN."
> *Vision of Pierce Ploughman, passus.* 15, *fol.* 72, *pag.* 2.

> " Turned upsidowne, and ouer TILT the rote."
> *Vis. of P. Ploughman, pass.* 21, *fol.* 112, *pag.* 1.

> " He garde good fayth flee, and false to abyde,
> " And boldly bare downe with many a bright noble,
> " Much of the wit and wisedome of Westminster hal,
> " He justled tyll a justice, and iusted in his eare
> " And OUERTILT al his truth."
> *Vis. of P. Ploughman, pass.* 21, *fol.* 113, *pag.* 2.

> " O hye God, nothyng they tell, ne howe,
> " But in Goddes worde TELLETH many a balke."
> *Chaucer, Ploughman's Tale, fol.* 95, *pag.* 2, *col.* 2.

F. What is MALT?

H. MOULD and MALT, } Though now differently pronounced, written, and applied by us, are one and the same French word *mouillé;* the past participle of the verb *mouiller,* to wet or to moisten. Mouillé, anglicised, becomes *mouilled, mouill'd, mould:* then *moult, mault, malt.* Wetting or moistening of the grain is the first and

necessary part of the process in making what we therefore well term MALT.

> "He had a cote of christendome as holy kyrke beleueth
> "And it was MOLED in mani places."
>
> *Vision of P. Ploughman, pass.* 14, *fol.* 68, *pag.* 2.

> "Shal neuer chest BYMOLEN it, ne mough after byte it."
>
> *Vision of P. P. passus* 15, *fol.* 71, *pag.* 2.

> "This leper loge take for thy goodly bour
> "And for thy bed, take nowe a bounch of stro,
> "For wayled wyne and meates thou hadst tho,
> "Take MOULED breed, pirate, and syder sour.'
>
> *Complaynt of Creysede, fol.* 204, *pag.* 1, *col.* 1.

> "And with his blode shall wasshe undefouled
> "The gylt of man with rust of synne YMOULED."
>
> *Lydgate* (1531). *Lyfe of our Lady, boke* 2. *pag.* 45.

> "Whan mamockes was your meate
> "With MOULD bread to eat."
>
> *Skelton (Edit.* 1736.*) pag.* 197.

F. EN, as well as ED, is also a common participial termination, and our ancestors affixed either indifferently to any word. Sir Thomas More appears to have had a predilection for EN, and he writes *understand*en, whilst his contemporary bishop Gardner preferred ED, and therefore wrote *understanded:* we have deserted both, and now use the past tense *understood* instead of the participle. But will not a final EN or 'N likewise direct us to some of these concealed participles?

H. Surely, to many. After what we have noticed in *poltroon*, *dastard*, and *coward*, we cannot avoid seeing, that

CRAVEN....is one who has *craved* or *craven* his life from his antagonist....dextramque precantem protendens.

LEAVEN....is from the French *lever*, to raise; i. e. that by which the dough is raised. So the Anglo-Saxons called it hafen, the past participle of their own verb heafan, to raise.

HEAVEN....(*subaud.* some place, any place) *Heav-en* or *heav-ed.*

"They say that this word HEAUEN in the article of our foyth, "ascendit ad cœlos, signifieth no certaine and determinat place. "Som tyme it signifieth only the suppre place of creatures."

A Declaration of Christe cap. 8, *by Johan Hoper*, 1547.

BACON....is evidently the past participle of bacan, to bake, or to dry by heat.

"Our brede was newe BAKEN, and now it is hored, our botels and our wyne weren newe, and now our botels be nygh *brusten*."

Diues and Pauper, 2*d. comm. cap.* 20.

"And there they dranke the wine and eate the venison and "the foules BAKEN."

Hist. of Prince Arthur, 1*st part*, *chap.* 133.

"As Abraham was in the playn
"Of Mamre where he dwelt,
"And BEAKT himselfe agaynst the sunne
"Whose parching heat he felt."

Genesis, *chap.* 18, *fol.* 34, *pag.* 1. *By W. Hunnis*, 1578.

"Crane, beinge rosted or BAKEN, is a good meate."

Castel of Helth, *fol.* 21, *pag.* 1. *By Syr Thomas Elyot*,

"Whosoeuer hath his mynd inwardly ameled, BAKEN, and "through fyred with the loue of God."

Lupset's Workes, *of Charite*, *pag.* 5.

BARREN....i. e. *barr-ed*, stopped, shut, strongly closed up, which cannot be opened, from which can be no fruit nor issue.

"God shall make heuen and the ayer aboue the, brasen; and "the erthe byneth the, yreny; that is to saye, BAREYNE, for "defaute of rayne."

Diues and Pauper, 10*th comm. chap.* 8.

" For God thus plagued had the house
" Of Bimelech the king,
" The matrix of them all were STOPT,
" They might no issue bring."

Genesis. By W. Hunnis.

" For the Lord had fast CLOSED up all the wombs of the house " of Abimelech." *Genesis, chap.* 20, v. 18.

So, in an imprecation of barrenness, in Beaumont and Fletcher's *Woman Hater. Act* 5, *sce.* 3.

" Mayst thou be quickly old and painted: mayst thou dote " upon some sturdy yeoman of the wood-yard, and he be honest; " mayst thou be *barr'd* the lawful lechery of thy coach, for " want of instruments; and last, be thy womb *unopen'd.*"

STERN....*ster-en*, *ster'n*, i. e. *sterr-ed.* It is the same word and has the same meaning, whether we say....a STERN countenance, i. e. a *moved* countenance, moved by some passion; or the STERN of a ship, i. e. the *moved* part of a ship, or that part by which the ship is *moved.* It is the past participle of the verb ſtýran ſtiran, movere; which we now in English write differently, according to its different application, *to stir*, or, *to steer.* But which was formerly written in the same manner, however applied.

" The STERNE wynde so loude gan to route
" That no wight other noyse might here."

Troylus, boke 3, *fol.* 176, *pag.* 2, *col.* 1.

" There was no more to skippen nor to praunce
" But boden go to bedde with mischaunce
" If any wight STERYNG were any where
" And let hem slepen, that a bedde were."

Troylus, boke 3, *fol.* 176, *pag.* 1, *col.* 2.

" And as the newe abashed nightyngale
" That stynteth first, whan she begynneth syng,

" Whan that she hereth any heardes tale,
" Or in the hedges any wight STERYNG."

Troylus, boke 3, *fol.* 179, *pag.* 1, *col.* 2.

" She fell in a grete malady as in a colde palsey, so ferforth " that she myght neyther STERE hande nor fote."

Nychodemus Gospell, chap. 8.

" Whan I sawe the STERYNGES of the elementes in his passyon, I byleued that he was Sauyour of the worlde."

Nychodemus Gospell, chap. 17.

" He dyd se as he thought oure blessed lady brynge to hym " fayre mylke in a foule cuppe, and STERED hym to ete of it."

Myracles of our Lady, pag. 10. (1530.)

" Yf the chylde STEARE not ne moue at suche tyme."

Byrthe of Mankynde, fol. 15, *pag.* 2. (1540.)

" Warne the woman that laboureth to STERE and moue " herselfe." *Byrthe of Mankynde, fol.* 23, *pag.* 2.

" I suffre, and other poore men lyke unto me, am many a " tyme STERYD to grutche and to be wery of my lyfe."

Diues and Pauper, 1*st comm. cap.* 1.

" Yf a man wyll STYRE well a shyp or a bote, he may not " stande in the myddes of the shyp, ne in the former ende; but " he must stande in the laste ende, and there he may STYRE the " shyp as he wyl." *Diues and Pauper,* 9, *comm. cap.* 6.

" This bysshop STERITH up afreshe these olde heresies."

Gardners Decl. against Joye, fol 25, *pag.* 1. (1546.)

" He STERID against himselfe great wrath and indignation of " God." *Dr. Martin, Of Priestes unlawful Marriages, chap.* 8.

" It is yourselfes that STEIRE your fleash."

Dr. Martin, &c. *chap.* 11.

" Let the husbande geue hys wyfe hir dutie, that is if she " craue for it, if they feare otherwise that Sathan wyll STIRRE " in them the deuileshe desyre to lieue incontinentlie."

Dr. Martin, &c. chap. 11.

" Let hym that is angry euen at the fyrste consyder one of " these thinges, that lyke as he is a man, so is also the other, " with whom he is angry, and therefore it is as lefull for the " other to be angry, as unto hym: and if he so be, than shall

"that anger be to hym displeasant, and STERE hym more to be "angrye." *Castel of Helth, by syr T. E. fol.* 63, *pag.* 1.

" Rough deeds of rage and STERNE impatience."
First Part Henry 6. *pag.* 113.

" The sea, with such a storme as his bare head
" In hell-blacke night indur'd, would have buoy'd up
" And quench'd the stelled fires,
" Yet, poore old heart, he holpe the heauens to raine.
" If wolues had at thy gate howl'd that STERNE time,
" Thou should'st haue said, good porter turne the key."
Lear, pag. 300.

" He that hath the STIRRAGE of my course
" Direct my sute." *Romeo and Juliet, pag.* 57.

" Tread on a worm and she will STEIR her tail."
Ray's Scottish Proverbs,

DAWN...is the past participle of daȝian, lucescere.

" Tyll the day DAWED these damosels daunced."
Vision of Pierce Ploughman, pass. 19, *fol.* 103, *pag.* 2.

" In the DAWYNGE and spryngyng of the daye, byrdes " begynne to synge." *Diues and Pauper,* 1*st comm. cap.* 28.

" And on the other side, from whence the morning DAWS."
Poly-olbion, Song 10.

BORN....is the past participle of beaꞃan, to bear: formerly written BOREN, and on the other occasions now written BORNE. BORN is, *borne* into life or into the world.

BEARN (for a child) is also the past participle of beaꞃan, to bear; with this only difference: that *born* or *bor-en* is the past tense *bore* with the participial termination EN: and BEARN is either the past tense *bare*, or the indicative *bear*, with the participial termination EN.

" For Maris loue of heuen
" That BARE the blissful BARNE that bought us on the rode."
Vision of P. P. passus 3, *fol.* 8. *pag.* 1.

CHURN....(*chyren, chyr'n, chyrn)* is the past participle of Ᵹẏꞃan, agitare, vertere, revertere, to move backwards and forwards.

YARN...is the past participle of Ᵹẏꞃƿan, Ᵹẏꞃuan,(3) prepare, to make ready. In *Antony and Cleopatra*, pag. 367....." YARE, YARE, good Iras"....is the imperative of the same verb; the Ᵹ and ᵹ of the Anglo-Saxon, however pronounced by them, being often (indeed usually) softened by their descendants to Y.

When Valeria in *Coriolanus*, page 4, says....
" You would be another Penelope: yet they say,
" all the YEARNE she spun in Ulysses absence did
" but fill Athica full of mothes."......*Yearne* (i. e. *yaren) means prepared (subaud.* cotton, silk, or wood) by spinning.

F. Is BRAWN one of these participles?

H. ED and EN are adjective as well as participial terminations: for which, by their meaning (for all common terminations have a meaning, nor would they otherwise be common terminations) they are equally qualified. Thus we say......*Golden, brazen, wooden, silken, woolen*, &c. and formerly were used *silver-en, ston-en, treen-en, ros-en, glas-en*, &c.

" Thei worshipiden not deuels and symylacris, goldum,
" *silueren*, and brasone, and *stonen*, and *treenen;* the whiche
" nether mown se nether here nether wandre."

In the modern translation,

" That they should not worship devils and idols *of gold*, and
" silver, and brass, and stone, and *of wood;* which neither can
" see nor hear nor walk." *Apocalips, chap.* 9, v. 20.

(3) From which also *geer*, applied to the harness of horses.

"And I saw as a *glasun* see meynd with fier, and hem that "ouercamen the beest and his ymage, and the noumbre of his "name stondynge aboue the glasun sa."

In the modern translation,

"And I saw as it were a sea *of glass* mingled with fire: and "them that had gotten the victory over the beast, and over his "image, and over his mark, and over the number of his name, "stand on the sea *of glass*."

"Whan Phebus the sonne begynneth to sprede hys clerenesse "with *rosen* chariottes."

Chaucer, *Boecius*, *boke* 2, *fol.* 227, *pag.* 1, *col.* 1.

"The day the fayrer ledeth the *rosen* horse of the sonne."

Boecius, *boke* 2, *fol.* 231, *pag.* 2, *col.* 2.

"That er the sonne tomorrowe be rysen newe
"And er he haue ayen *rosen* hewe."

Chaucer, *Blacke Knyght*, *fol.* 291, *pag.* 1, *col.* 1.

"In their time thei had *treen* chalices and golden prestes, "and now haue we golden chalices and *treen* prestes."

Sir T. More's Works, *Dialogue*, &c. *pag.* 114.

"Sir Thomas Rokesby being controlled for first suffering "himself to be serued in TREENE cuppes, answered....these "homely cups and dishes pay truly for that they contiane: I "had rather drinke out of TREENE, and pay gold and siluer, than "drinke out of gold and siluer, and make wooden payment."

Camdens Remains, *pag.* 241.

Our English word BOAR is the Anglo-Saxon baꞃ, which they pronounced broad as *bawr;* and so our northern countrymen still call it, and formerly wrote it. So they wrote *rar*, and pronounced *rawr*, what we now write and pronounce *roar*.

"The bersit BARIS and beris in thare styis
"*Raring* all wod." *Douglas*, *booke* 7, *pag.* 204.

"Or with loud cry folowand the chace
"Efter the fomy *bare*." *Douglas*, *booke* 1, *pag.* 23.

So the Anglo-Saxon

Bat	Which we now call and write	Boat	Are still pronounced in the north	*Bawt*
Ban		Bone		*Bawn*
Ham		Home		*Hawm*
Abad		Abode		*Abawd*
Bald		Bold		*Bawld*
Dran		Drone		*Drawn*
Stan		Stone		*Stawn*
Lað		Loth		*Lawth*
Fam		Foam		*Fawm*
Kalds / Cald	....	Cold	....	*Cawld*

Bar-en or *bawr-en*, *bawr'n*, was the antient adjective of *bar*, *bawr*; and, by the transposition of R, *bawrn* has become BRAWN.

BRAWN therefore is an adjective, and means *boar-en* or *boar's* (subaud.) *flesh*.

F. Is not this a very singular and uncommon kind of transposition?

H. By no means. Amongst many others, what we now call and write

Grass	Was formerly called and written	Gers....A. S.	Gærs
Bright		- - -	Byrht
Profile		Ital. Porfilo	
Brothel		Bordel	
To Thresh		- - -	Þerscian
Threshold		- - -	Þerscold
Thrilled		Thirled	
Wright		- - -	Ƿyrht
Nostril &c.		Neisthyrl. &c.	

GRASS. "His uthir wechty harnes, gude in nede,
"Lay on the GERS besyde him in the mede."

Douglas, booke 10, *pag*. 350.

" The grene GERS bedewit was and wet."

Douglas, *booke* 5, *pag.* 138.

" Unto ane plesand grund cumin ar thay,
" With battil GERS, fresche herbis and grene swardis.'

Douglas, *booke* 6, *pag.* 187.

BROTHEL " One Leonin it herde telle,
" Whiche maister of BORDEL was."

Gower, *lib.* 8, *fol.* 181, *pag.* 2, *col.* 2.

" He hath hir fro the BORDELL take."

Gower, *lib.* 8, *fol.* 182, *pag.* 1, *col.* 2.

" These *harlottes* that haunte BORDELS of these foule women."

Chaucer, *Parsons Tale*, *fol.* 114, *p.* 2, *col.* 1.

" She was made naked and ledde to the BORDELL house to
" be defouled of synfull wretches."

Diues and Pauper, *4th comm. cap.* 23.

THRILL. " Quhare as the swelth had the rokkis THIRLLIT."

Dougles, *booke* 3, *pag.* 87.

" The cald drede tho gan Troianis inuaide,
" THIRLLAND throwout hard *Banis* at euery part."

Douglas, *booke* 6, *pag.* 164.

" The prayer of hym that loweth hym in his prayer
" THYRLETH the clowdes."

Diues and Pauper, 1*st comm. cap.* 56.

" It is a comon prouerbe, that a shorte prayer THYRLETH heuen." *Diues and Pauper*, 1*st comm. cap.* 56.

NOSTRIL. " At thare NEISTHYRLES the fyre fast snering out."

Douglus, *booke* 7, *pag.* 215.

And what we now write and call

Burnt	Were formerly written and called	*Brent*
Bird		*Brid*
Third		*Thrid*
Thirty		*Thritti*
Thirst		*Thrust*
Burst		*Brast*
Thorp, &c.		*Throp*, &c.

BURN. " Forsothe it is better for to be weddid than for to be BRENT." *Corinthies*, *chap.* 7, v. 9.

" The great clamour and the weymentyng
" That the ladyes made at the BRENNYNG
" Of the bodyes." *Knyghtes Tale, fol.* 1, *pag.* 2, *col.* 2.

" By the lawe, canone 26, suche wytches sholde be heded " and BRENTE." *Diues and Pauper*, 1*st comm. cap.* 34.

" God hath made his arowes hote with BRENNYNGE thynges, " for they that ben BRENTE with synne shall BRENNE with the " fyre of helle." *Diues and Pauper*, 8*th comm. cap.* 15.

" But would to God these hatefull bookes all
" Were in a fyre BRENT to pouder small."
Sir T. Mores Workes.

BIRD. " Foxis han *Borwis* or dennes, and BRIDDIS of the eir han nestis." *Mattheu chap.* 8. (v. 20.)

" Whan euery BRYDDE upon his laie
" Emonge the grene leues singeth."
Gower, lib. 7, *fol.* 147, *pag.* 1, *col.* 1.

" Houndes shall ete thy wyfe Iesabell, and houndes and " BRYDDES shall ete thy bodye."
Diues and Pauper, 9*th comm. cap.* 4.

THIRD. " He wente efte and preiede the THRIDDE tyme."
Mattheu, cap. 26, (v. 44.)

THIRTY. " Thei ordeyneyde to him THRITTY plates of siluer." *Mattheu, chap.* 26. (v. 15.)

" Judas solde Cryste, Goddes Sone, for THRYTTY pens."
Diues and Pauper, 9*th comm, cap.* 4.

THIRST. " I hungride and ye gauen not to me for to ete; " I THRISTIDE, and ye gauen not to me for to drinke. Lord, " whanne sajen we thee hungringe, ether THRISTINGE."
Mattheu, chap. 25, *(v.* 35, 37.*)*

" He that bileueth in me shall neuer THRISTE."
John, chap. 6, *(v.* 35.*)*

" There *spronge* a welle fresshe and clere,
" Whiche euer shulde stonde there
" To THRUSTIE men in remembrance."
Gower, lib. 6, *fol.* 129, *pag.* 2, *col.* 2.

" Neither hunger, THRUST, ne colde."
Parsons Tale, fol. 118, *pag.* 1, *col.* 2.

" Tantalus that was destroyed by the woodenesse of longe " THRUSTE." *Boecius, boke* 4, *fol.* 240, *pag.* 1, *col.* 1.

" And in deserte the byble bereth wytnesse
" The ryuer made to renne of the stone
" The THRISTE to staunche of the people alone."
Lydgate, Lyfe of our Lady, pag. 65.

" The THRISTE of Dauid to staunche."
Lyfe of our Lady, pag. 164.

" They gaaf mete to the hungrye, drynke to the THRUSTYE."
Diues and Pauper, of holy Pouerte, cap. 11.

" I hadde THRYSTE, and ye gaue me drynke."
Diues and Pauper, 8th comm. cap. 17.

" Ther shal be no wepynge, no cryeng, no hongre, no " THRUST." *Diues and Pauper, 10th comm. cap.* 10.

" Their THRUST was so great
" They asked neuer for meate,
" But drincke, still drynke." *Skelton, pag.* 132.

BURST. All is to BRUST thylke regyon."
Knyghtes Tale, fol. 10, *pag.* 1, *col.* 1.

" The teares BRASTE out of her eyen two."
Doctour of Physickes Tale, fol. 65, *pag.* 1, *col.* 1.

" Haue here my trueth, tyl that my hert BRESTE."
Frankelyns Tale, fol. 52, *pag.* 1, *col.* 2.

" And in his breste the heaped woe began
" Out BRUSTE."
Troylus, boke 4, *fol.* 183, *pag.* 2, *col.* 1.

" BROSTEN is mine herte."
Dido, fol. 213, *pag.* 1, *col.* 2.

" And with that worde he BREST out for to wepe."
Pag. 78.

..................." The great statue
" Fell to the erthe and BRASTE on peces smale."
Pag. 139.

" The false idolis in Egipte fell downe
" And all to BRASTE in peces." *Pag.* 147.

" Wherefore his mother of very tender herte
" Out BRASTE on teres." *pag.* 167.
Lyfe of our Lady, by Lydgate.

"The blood BRASTE out on euery syde." *1st com. cap.* 2.

"Our botels and our wyne weren newe, and our botels be "nygh BRUSTEN." *2d comm. cap.* 20.

"Sampson toke the two pylers of the paynims temple, "which bare up all the temple, and shooke them togydre with "his armes tyl they BROSTEN, and the temple fell downe."

5th comm. cap. 22, *Diues and Pauper.*

"Esau hym met, embraced hym
"And frendly did him kysse,
"They both BRAST forth with teares and wept."

Genesis, chap. 33, *fol.* 83, *pag.* 2.

"Here ye wyll clap your handes and extolle the strength of "truth, that BRESTETH out, although we Pharisais (as ye "Saduces call us) wolde oppresse it."

Gardners Declaration, &c. against Joye, fol. 122, *pag.* 2.

"The doloure of their heart BRASTE out at theyr eyen."

Sir T. Moore, Rycharde the thirde, pag. 65.

"Such mad rages runne in your headès, that forsaking and "BRUSTING the quietnesse of the common peace, ye haue "heynously and traytoriously encamped your selfe in fielde."

Sir John Cheke, Hurt of Sedition.

THORP. "There stode a THROPE of syght full delectable
"In whiche poore folke of that village
"Hadden her beestes."

Clerke of Oxenf. Tale, fol. 46, *pag.* 1, *col.* 2.

"As we were entring at the THROPES ende."

Parsons prol. fol. 100, *pag.* 2, *col.* 1.

So of φρενετικος the Italians made *farnetico;* and of *farnetico* we make *frantick;* and of *chermosino* we make *crimson.* In all languages the same transposition takes place; as in the Greek Καρδια and Κραδιη, &c. And the Greeks might as well have imagined these to be two different words, as our etymologists have supposed BOARD and BROAD to be; though there is not the smallest difference between them, except this metathesis of the letter

R; the meaning of BOARD and BROAD being the same, though their modern application is different.

F. Well. Be it so. I think your account of BRAWN has an advantage over Junius and Skinner(x): for your journey is much shorter and less embarrassed. But I beg it may be understood, that I do not intirely and finally accede to every thing which I may at present forbear to contest.

(x) Junius says......." BRAWN, callum; inde *brawn of a boar* est callum aprugnum. Videntur autem BRAWN istud angli " desumpsisse ex accusativo Gr. πωρος, calus; ut ex πωρον, per " quandam contractionem et literæ R transpositionem, primò " fuerit πρων, atque inde BRAWN."

Skinner says......" BRAWN, pro apro, ingeniose deflectit " amicus quidam doctissimus a Lat *Aprugna*, supple *Caro;* " rejecto initiali A, P in B, mutato, G eliso, et A finali τȣ U " premisso.

" 2. BRAWN autem pro callo declinari posset a Gr. πωρωμα, " idem signante; π in β mutato, ω priori propter contractionem " eliso, ω posteriori in AU, et M in N, facillimo deflexu transeunte.

" 3. Mallem tamen BRAWN, pro apro, a Teut. *Brausen*, " fremere; vel a *Brummen*, murmurare. Sed neutrum placet.

" 4. BRAWN etiam sensu vulgatissimo callum aprugnum " fignat. Vir rev. deducit a Belg. *beer*, aper, et *rauw*, *rouw*, in " obliquis *rauwen*, *rouwen*, crudus. Quia exteri omnes hujus " cibi insueti (est enim Angliæ nostræ peculiaris) carnem hanc " pro crudo habent; ideoque modò coquunt, modò assunt, modò " frigunt, modò pinsunt. Sed obstat, quod nullo modo verisi- " mile est, nos cibi nobis peculiaris, Belgis aliisque gentibus " ferè ignoti nomen ad insuetis sumsisse.

" 5. Possit et deduci (licet nec hoc plane satisfaciat) ab A. S. Bar, aper, et *run*, contr. pro *runnen* vel Ge-runnen, concretus, " q. d. *Barrun* (i. e.) pars Apri maxime concreta, pars durissima."

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, &c.

CHAP. IV.

THE SAME SUBJECT CONTINUED.

F. I SEE the etymological use you would make of the finals D, T, and N. But you said, early in our conversation, that WRONG was a past participle, as well as RIGHT; yet WRONG does not fall within any of those three classes.

H. True. It belongs to a much more numerous and less obvious class of participles; which I should have been sorry to enter upon, till you had been a little seasoned by the foregoing.

WRONG....is the past participle of the verb *to wring* Ƿꞃinᵹan, torquere. The word answering to it in Italian is *torto*, the past participle of the verb *torquere*; whence the French also have *tort*. It means merely *wrung*, or wrested from the RIGHT or *ordered*....line of conduct.

F. If it means merely *wrung*, the past participle of *to wring*, why is it not so written and pronounced? Doctor Lowth, in his account of the English verbs......

H........O, my dear sir, the bishop is by no means for our present purpose. His introduction is a very elegant little treatise, well compiled and abridged for the object which alone he had in view; and highly useful to ladies and gentlemen for their

conversation and correspondence; but affording no assistance whatever to reason or the human understanding; nor did he profess it. In the same manner an intelligent tasty milliner, at the court end of the town, may best inform a lady, what the fashion is, and how they wear things at present; but she can give her little or no account perhaps of the materials and manufacture of the stuffs in which she deals;....nor does the lady wish to know.

The bishop's acoount of the verbs (which he formed as well as he could from B. Jonson and Wallis) is the most trifling and most erroneous part of his performance. He was not himself satisfied with it; but says...." this distribution and account, "*if it be just.*"

He laid down in the beginning a false rule: and the consequent irregularities, with which he charges the verbs, are therefore of his own making.

Our ancestors did not deal so copiously in adjectives and participles, as we their descendants now do. The only method which they had to make a past participle, was by adding ED or EN to the verb: and they added either the one or the other indifferently, as they pleased (the one being as regular as the other) to any verb which they employed: and they added them either to the indicative mood of the verb, or to the past tense. *Shak-ed* or *shak-en*, *smytt-ed* or *smytt-en*, *grow-ed* or *grow-en*, *hold-ed* or *hold-en*, *stung-ed* or *stung-en*, *buyld-ed* or *buyld-en*, *stand-ed* or *stand-en*, *mow-ed* or *mow-en*, *know-ed* or *know-en*, *throw-ed* or *throw-en* *sow-ed* or *sow-en*, *com-ed* or *com-en*, &c. were used

by them indifferently. But their most usual method of speech was to employ the past tense itself, without *participializing* it, or making a participle of it by the addition of ED or EN. So likewise they commonly used their substantives without *adjectiving* them, or employing those adjectives which (in imitation of some other languages and by adoption from them) we now employ.

Take as one instance (you shall have more hereafter) the verb *to heave*, heaꝼan.

By adding ED to the indicative, they had the participle, - - - - - - -	*Heaved.*
By changing D to T, mere matter of pronunciation, - - - - - - - - -	*Heaft.*
By adding EN, they had the participle,	*Heaven.*
Their regular past tense was (haꝼ, hoꝼ),	*Hove*
By adding ED to it, they had the participle,	*Hoved.*
By adding EN, they had the participle,	*Hoven.*

And all these they used indifferently. The ship (or any thing else) was

Heaved or *heav'd*,	And these have left behind them in our modern language, the supposed substantives, but really unsuspected participles.	*Head.*
Heaft,		*Heft.*
Heaven,		*Heaven.*
Hove,		*Hoof*, *huff*, and the diminutive *hovel.*
Hoved or *hov'd*,		*Howve* or *hood*, *hat*, *hut.*
Hoven,		*Haven*, *oven.*

You will observe that this past tense haꝼ, hoꝼ, *hove*, was variously written, as *heff*, *hafe*, *howve*.

"Whan Lucifer was *Heff* in heuen
"And ought moste haue stonde in euen."

Gower, *fol.* 92, *pag.* 2, *col.* 2.

"And Arcite anon his honde up *hafe*."

Knyghtes Tale, *fol.* 8, *pag.* 2, *col.* 1.

"Yet hoved ther an hundred in *howves* of silke
"Sergeaunts yt besemed that seruen at the barre."

Vision of P. Ploughman, *fol.* 4, *pag.* 1.

"Nowe nece myne, ye shul wel understonde,
"(Quod he) so as ye women demen al,
"That for to holde in loue a man in honde
"And hym her lefe and dere hert cal,
"And maken hym an *howue* aboue a call,
"I meme, as loue another in this mene whyle,
"She doth herselfe a shame, and hym a gyle."

Troylus, *boke* 3, *fol.* 176, *pag.* 2, *col.* 2.

"Nowē sirs quod this Oswolde the Reue
"I pray you al, that ye not you greue
"That I answere, and som dela set his *houfe*
"For lefull it is with force, force of shoufe."

Reues Prol. fol. 15, *pag.* 2, *col.* 1.

N. B. In some copies, it is written *howue*.

To set his *houfe* or *howue*, is equivalent to what the miller says before,

"For I woll tell a legende and a lyfe
"Both of a carpenter and hys wyfe
"Howe that a clerke *set a wryghtes cappe*."

Miller's Tale, *fol* 12, *pag.* 1, *col.* 1.

"In this case it shal be very good to make a perfume underneth of the *houe* of an asse."

Byrth of Mankynde, *fol.* 30, *pag.* 1.

"Also fumigation made of the yes of salt fysshes, or of the *haue* of a horse." *Byrth of Mankynde*, *fol.* 33, *pag.* 1.

"Strewe the powder or asshes of a calfes *houe* burnt."

Byrth of Mankynde, *fol.* 54, *pag.* 2.

"The stone *houed* always aboue the water."

Historie of Prince Arthur, 1st *part chap.* 44.

"Monkes and chanones and suche other that use grete ouches
"of syluer and golde on theyr copes to fastene theyr *hodes* ayenst
"the wynde." *Diues and Pauper, 7th comm. chap.* 12.

If you shall find some difficulties (I cannot think they will be great) to make out to your satisfaction the above derivation; it will be but a wholesome exercise; and I shall not stop now to assist in their elucidation; but will return to the word WRONG. I have called it a past participle. It is not a participle. It is the regular past tense of the verb *to wring*. But our ancestors used a past tense, where the languages with which we are most acquainted use a participle: and from the grammars of the latter (or distribution of their languages) our present grammatical notions are taken: and I must therefore continue with this word (and others which I shall hereafter bring forward) to consider it and call it a past participle.

In English, or Anglo-Saxon (for they are one language) the past tense is formed by a change of the characteristic letter of the verb. By the characteristic letter I mean the vowel or diphthong which in the Anglo-Saxon immediately precedes the infinitive termination an, ean, ian, or ȝan, ȝean, ȝian.

To form the past tense of Ƿꞃıȝan, *to wring* (and so of other verbs,) the characteristic letter I or Y was changed to A broad. But, as different persons pronounced differently, and not only pronounced differently, but also used different written characters as representatives of their sounds; this change of the characteristic letter was exhibited either by A broad, or by O, or by U.

From Alfred to Shakspeare, both inclusively, O chiefly prevailed in the south, and A broad in the north. During the former part of that period, a great variety of spelling appears both in the same and different writers. Chaucer complains of this.

> " And for there is so greate diuersyte
> " In Englyshe, and in writynge of our tonge."
>
> *Troylus, boke* 5, *fol.* 200, *pag.* 1, *col.* 1.

But since that time the fashion of writing in many instances has decidedly changed to OU and U; and in some, to OA and OO and AI.

But, in our inquiry into the nature of language and the meaning of words, what have we to do with capricious and mutable fashion? Fashion can only help us in our commerce with the world to the rule (a necessary one I grant) of

Loquendum ut vulgus.

But this same fashion, unless we watch it well, will mislead us widely from the other rule of

Sentiendum ut sapientes.

F. Heretic! What can you set up, in matter of language, against the decisive authority of such a writer as Horace?

> " Usus,
> Quem penes arbitrium est et just et norma loquendi.

H. I do not think him any authority whatever upon this occasion. He wrote divinely: and so Vestris danced. But do you think our dear and excellent friend, Mr. Cline, would not give us a much more satisfactory account of the influence and action, the power and properties of the nerves and muscles by which he performed such wonders,

than Vestris could? Who, whilst he used them with such excellence, did not perhaps know he had them. In this our inquiry, my dear sir, we are not poets nor dancers, but anatomists.

F. Let us return then to our subject.

H. To the following verbs, whose characteristic letter is I, the present fashion (as Dr. Lowth truly informs us) continues still to give the past tense in O.

Abide	.....	*Abode*
Drive	.....	*Drove*
Ride	.....	*Rode*
Rise	.....	*Rose*
Shine	.....	*Shone*
Shrive	.....	*Shrove*
Smite	.....	*Smote*
Stride	.....	*Strode*
Strive	.....	*Strove*
Thrive	.....	*Throve*
Write	.....	*Wrote*
Win	.....	*Won*

To which he properly adds (though no longer in fashion)

Chide	.....	*Chode*
And *Climb*	.....	*Clomb*

"Jacob *chode* with Laban." *Genesis* xxxi, 36.

"And the people *chode* with Moses." *Numb.* xx, 3.

"And shortly *clomben* up all thre."

Millers Tale, *fol.* 14, *pag.* 1, *col.* 2.

"Sens in astate thou *clomben* were so hye."

Monkes Tale, *fol.* 87, *pag.* 2, *col.* 1.

"The sonne he sayde is *clombe* up to heuen."

Tale of Nonnes Priest, *fol.* 90, *pag.* 1, *col.* 1.

"And with a chayne unuisible you *bonde*
"Togider bothe twaye."

Chaucer, Blacke Knyght, fol. 290, *pag.* 2, *col.* 2.

"The fende holdeth theym full harde *bounde* in his *boundes*
"as his chattles and his thralles."

Diues and Pauper, 1st *comm. cap.* 35.

"Moche more it is nedeful for to unbynde this doughter of
"Abraham in the sabbat from the harde *bounde* in the which
"Sathanas had holden her *bounden* xviii yere longe."

Diues and Pauper, 3d *comm. cap.* 14.

"Onely bodely deth may departe them, as ayenst the *bounde*
"of wedloke. Goostly deth breketh that *bounde*."

Diues and Pauper, 6*th comm. cap.* 7.

"God *bonde* man to haue cure of woman in hyr myschief."

Diues and Pauper, 6*th comm. cap.* 24.

"The moneye that thou hydest in the erthe in waste is the
"raunsome of the prysoners and of myscheuous folke for to
"delyuere them out of pryson and out of BOUNDES, and helpe
"them out of woo."

Diues and Pauper, 7*th comm. cap.* 12.

"He hath leffte us a sacrament of his blessid body the
"whiche we are BOND to use religiously."

A Declaracion of Christe, by Johan Hoper, cap. 8.

"And I will make my *band* wyth him,
An euerlasting *band*,
"And with his future seede to come
"That euermore shall stande."

Genesis, chap. 17, *fol* 33, *pag.* 1.

"Sister, proue such a wife,
"As my thoughts make thee, and as my farthest *band*
"Shall passe on thy approose."

Antony and Cleopatra, pag. 352.

"Tell me, was he arrested on a *band?*
"Not on a *band*, but on a stronger thing....a chain.
"I, sir, the sergeant of the *band*, he that brings any man to
"answer it, that breakes his *band*."

Comedy of Errors, pag. 94.

BITE. "He *bote* his lips
"And wringing with the fist to wrek himself he thought."
Vision of P. Ploughman, pass. 6, *fol.* 21, *pag.* 2.

"Whan Adam of thilke apple *bote*,
"His swete morcell was to hote."
Gower, lib. 6, *fol.* 127, *pag.* 1, *col.* 2.

"Whan a mannes sone of Rome sholde be hanged, he prayed "his fader to kisse hym, and he *bote* of his faders nose."
Diues and Pauper, 7th comm. cap. 7.

"The hart went about the table round, as he went by other "bordes the white brachet *bote* him by the buttocke and pulled "out a peece." *Historie of P. Arthur, first part, chap.* 49.

"Bartopus was hanged uppon a galos by the waste and "armys, and by hym a mastyfe or great curre dogge, the "whyche as soon euer he was smytten, *bote* uppon the sayde "Bartopus, so that in processe he all to rent hym."
Fabian, fol. 156, *pag.* 2, *col.* 2.

"He frowned as he wolde swere by cockes blode,
"He *bote* the lyppe, he loked passyng coye."
Skelton, pag. 68. (*Edit.* 1736.)

"The selfe same hounde
"Might the confound
"That his own lord *bote*
"Might bite asunder thy throte."
Skelton, pag. 224.

CLING. "And than the knyghtes dyde upon hym a cloth "of sylke whiche for haboundaunce of blode was so CLONGE to "hym that at the pullynge of it was an hondred folde more "payne to hym than was his scourgynge."
Nychodemus Gospell, chap. 6.

DRINK. "But with stronge wine which he DRONK
"Forth with the trauaile of the daie
Was DRONKE." *Gower, lib.* 2, *fol.* 33, *pag.* 1, *col.* 1.

"And thus full ofte haue I bought
"The lie, and DRONKE not of the wyne."
Gower, lib. 3, *fol.* 52, *pag.* 1, *col.* 1.

"They nolde drinke in no maner wyse
"No drinke, that *dronke* might hem make."

Sompners Tale, *fol.* 43, *pag.* 1, *col.* 2.

"Noe *dranke* wyne soo that he was *dronke*, for he knewe "not the myght of the wyne."

Diues and Pauper, 4*th comm. cap.* 1.

Mylke newe mylked DRONKE fastynge."

Castle of Helth, *fol.* 14, *pag.* 2.

FIND. "Thus was the lawe deceiuable,
"So ferforth that the trouth *fonde*
"Rescous none." *Gower*, *lib.* 2, *fol.* 37, *pag.* 1, *col.* 1.

"Among a thousande men yet *fonde* I one
"But of all women *fonde* I neuer none."

Marchauntes Tale, *fol.* 33, *pag*, 1. *col.* 2.

FLING. "And made him blacke, and rest him al his songe
"And eke his speeche, and out at dore him *flonge*
"Unto the dyuel." *Manciples Tale*, *fol.* 92, *pag.* 2, *col.* 2.

"Matrons *flong* gloues, ladies and maids their scarffes."

Coriolanus, *pag.* 11.

"And Duncan's horses
"Beauteous and swift, the minions of their race;
"Turn'd wilde in nature, broke their stalls, *flong* out,
"Contending 'gainst obedience." *Macbeth*, *pag.* 138.

FLY. "And the fowles that *flowe* forth

Vision of P. Ploughman, *fol.* 44, *pag.* 1.

"But this Neptune his herte in vayne
"Hath upon robberie sette.
"The *brid* is *flowe*, and he was let,
"The fayre maide is hym escaped."

Gower, *lib.* 5, *fol.* 117, *pag.* 1, *col.* 2.

"But I dare take this on honde,
"If that she had wynges two,
"She wolde haue *flowen* to hym tho."

Gower, *lib.* 5, *fol*, 104, *pag.* 1, *col.* 1.

"He FLOWE fro us so swyfte as it had ben an Egle.

Nychodemus Gospell, *chap.* 15.

GIVE. "Hadde suffrid many thingis of ful manye lechis, "and hadde *goue* alle hir thingis, and hadde not profited eny "thing." *Mark, chap.* v. (v. 26.)

"Forsoth the traitour hadde *goue* to hem a signe." *Mark, chap.* xiv. (v. 44.)

"He seide to hem it is *gouun* to you to knowe the misterie, "ether priuyte, of the rewme of God."

Mark, chap. iv. (v. 11.)

"Forsothe it shal be *gouun* to him that hath."

Mark, chap. iv. (v. 25.)

"The kynge counsailed in the case,
"Thereto hath *youen* his assent."

Gower, lib. 1, *fol.* 14, *pag.* 1, *col.* 1.

"With that the kynge, right in his place,
"An erledome, whiche than of *eschete*
"Was late falle into his honde,
"Unto this knight, with rente and londe,
"Hath *youe*." *Gower, lib.* 1, *fol.* 26, *pag.* 2, *col.* 2.

"Pallas whiche is the goddesse
"And wife to Mars, of whom prowesse
"Is *youe* to these worthy knightes."

Gower, lib. 5, *fol.* 117, *p.* 1, *col.* 1.

"The high maker of natures
"The worde to man hath *youe* alone."

Gower, lib. 7, *fol.* 169, *pag.* 2, *col.* 2.

GLIDE. "She GLODE forth as an adder doth."

Gower, lib. 5, *fol.* 105, *pag.* 1, *col.* 1.

"The vapour, which that fro the erthe GLODE
"Maketh the sonne to seme ruddy and brode."

Squiers Tale, fol. 26, *pag.* 2, *col.* 1.

RING. "If he maie perce hym with his tonge,
"And eke so loude his belle is *ronge*."

Gower, lib. 2, *fol.* 49, *pag.* 2, *col.* 2.

"The rynges on the temple dore they *ronge*."

Knightes Tale, fol. 8, *pag.* 2, *col.* 1.

"A fooles belle is soone *ronge*."

Rom. of the Rose, fol. 145, *pag.* 1, *col.* 2.

"They wyll not suffre theyr belles be *ronges* but they haue "a certayn moneye therefore."

Diues and Pauper, 7th comm. cap. 23.

"Be man or woman deed and doluen under claye, he is "soone forgeten and out of mynde passed a waye. Be the belles "*ronge* and the masses *songe* he is soone forgeten."

Diues and Pauper, 9, *comm. cap.* 12.

"The great Macedon, that out of Persie chased
"Darius, of whose huge power all Asia *rong*,
"In the riche arke Dan Homers rimes he placed,
"Who fained iestes of heathen princes *song*."

Earl of Surreys Songes and Sonets, fol. 16, *pag.* 1.

"Than shall ye haue the belles *rong* for a miracle."

Sir T. More's works. A dialogue, &c. pag. 134.

RIVE. "And for dispayre, out of his witte he sterte
"And *roue* hymselfe anon throughout the herte."

Leg. of Good Women, Cleopatra, fol. 210, *pag.* 1, *col.* 2.

"Therwith the castle *roue* and walls brake end fell to the earth." *Historie of Pr. Arthur, 1st part, chap.* 40.

"He *roue* himselfe on his owne sword."

Hist. of Pr. Arthur, 1st part, chap. 42.

"The thick mailes of their halbeards they carued and *roue* "in sunder. *Hist. of Pr. Arthur, 1st part, chap.* 54.

"The boore turned him sodainely and *roue* out the lungs "and the heart of Sir Launcelots horse, and or euer Sir Laun- "celot might get from his horse the boore *roue* him on the "brawne of the thigh up to the huckle bone."

Hist. of Pr. Arthur, 3d part, chap. 17.

SHRINK. "Her lippes *shronken* ben for age."

Gower, lib. 1, *fol.* 17, *pag.* 1, *col.* 1.

"Somtyme she constrayned and *shronke* her seluen lyke to "the commen mesure of men: and somtyme it seemed that "she touched the heuen with the hight of her hed. And whan "she *houe* her heed hyer, she perced the selfe heuen."

Chaucer, Boecius, boke 1, *fol.* 221, *pag.* 1, *col.* 1.

"Because the man that stroue with him
"Did touch the hollow place
"Of Jacob's thighe, wherein hereby
"The *shronken* synewe was."

Genesis, chap. 32, *fol.* 83, *pag.* 1.

"A nother let flee at the lorde Standley which *shronke* at "the stroke and fel under the table, or els his hed had ben "clefte to the tethe: for as shortely as he *shranke*, yet ranne "the blood aboute hys eares."

Sir T. More, Rycharde the thirde, pag. 54.

SING. "And therto of so good measure
"He *songe*, that he the beastes wilde
"Made of his note tame and milde."

Gower, prol. fol. 7, *pag.* 1, *col.* 2.

"On whiche he made on nyghtes melody
"So swetely, that all the chambre *rong*,
"And Angelus ad virginem he *song*,
"And after that he *songe* the kynges note."

Myllers Tale, fol. 12, *pag.* 1, *col.* 2.

"So loude *sange* that al the woode *rong*."

Blacke Knyght, fol. 287, *pag.* 2, *col.* 2.

"Some *songe* loude, as they had playned."

Cuckowe and Nyghtingale, fol. 351, *pag.* 1, *col.* 1.

"For here hath ben the leude cuckowe
"And *songen songes rather* than hast thou."

Cuckowe and Nyghtyngale, fol. 351, *pag.* 1, *col.* 2.

"The abbot songe that same daye the hye masse."

Myracles of our Lady, page 7. (1530.)

"Euery note so *songe* to God in the chirche is a prayeynge "to God." *Diues and Pauper,* 1*st comm. cap.* 59.

"By this nygtyngale that syngeth soo swetely, I under-"stande Cryste, Goddes sone, that *songe* to mankynde *songes* of "endeles loue." *Diues and Pauper,* 9*th comm. cap.* 4.

"Which is *song* yerly in the chirch.

Declaracion of Christe, by Johan Hoper, cap. 5. (1547.)

"If Orpheus had so play'd, not to be understood,
"Well might those men have thought the harper had been wood;
"Who might have sit him down, the trees and rocks among,
"And been a verier block than those to whom he *song*."

Poly-olbion, song 21.

SINK. "They *sonken* into hell."

Vis. of P. Ploughman, pass. 15, *fol.* 72, *pag.* 2.

"And all my herte is so through *sonke*."

Gower, lib. 6, *fol.* 128, *pag.* 1, *col.* 1.

"And wolde God that all these rockes blacke
"Were *sonken* in to hell for his sake."

Frankelyns Tale, fol. 52, *pag.* 2, *col.* 2.

"His eyen drouped hole *sonken* in his heed."

Test. of Creseyde, fol. 202, *pag.* 2, *col.* 1.

"The trees hath leaues, the *bowes* done spread, new changed is the yere,
"The water brookes are cleane *sonke* downe, the pleasant banks appere." *Songes and Sonets by the Earle of Surrey, &c. fol.* 62, *p.* 2. (1587.)

"Our ship is almost *sonke* and lost."

Songes &c. by the Earle of Surrey, &c. fol. 91, *pag.* 2.

SLIDE. "The sword *slod* downe by the hawberke behinde "his backe." *Hist. of Prince Arthur first part, chap.* 14.

"His sword *slode* down and kerued asunder his horse necke."

Hist. of P. Arthur, 2d. *part, chap.* 59.

"In hys goynge oute of his shyp, and taking the land, hys "one fote *slode*, and that other *stacke* faste in the sande."

Fabian, fol. 139, *pag.* 2, *col.* 1.

SLING. "This Pandarus came leapyng in at ones
"And sayd thus, who hath ben wel ybete
"To day with swerdes and *slong* stones."

Troylus, boke 2, *fol.* 168, *pag.* 1, *col.* 1.

SPIN. "O fatall sustren, whiche or any clothe
"Me shapen was, my destyne me *sponne*,
"So helpeth to thys werke that is *begonne*."

Troylus, boke 3, *fol.* 176, *pag.* 2, *col.* 1.

" Or I was borne, my desteny was *sponne*
" By Parcas systerne."

Blacke Knyght, *fol.* 300, *pag.* 1, *col.* 1.

" Thende is in hym or that it be *begonne*,
" Men sayne the wolle whan it is wel *sponne*,
" Doth that the clothe is stronge and profitable."

Ballade to K. Henry 4, *fol.* 350, *pag.* 1, *col.* 1.

" If that thy wicked wife had *sponne* the threade,
" And were the weauer of thy wo."

Songes and sonets by the earle of Surrey, &c. *fol.* 93, *p.* 2.

SPRING. " Out of the flint *spronge* the floud that folke and " beastes *dronke*."

Vision of Pierce Ploughman, *pass.* 15, *fol.* 72, *pag.* 2.

" And thus is mankind or manhode of matrimony *sprong*."

Vision of P. Ploughman, *pass.* 17, *fol.* 90, *pag.* 1.

" Tho might he great merueile see
" Of euery toth in his degree
" *Sprong* up a knight with spere and shelde."

Gower, *lib.* 5, *fol.* 103, *pag.* 2, *col.* 2.

" Anone there *sprong* up floure and gras."

Gower, *lib.* 5, *fol.* 106, *pag.* 1, *col.* 1.

" Thou shalt eke consider al the causes from whence they " be *sprong*. *Tale of Chaucer*, *fol.* 76, *pag.* 2, *col.* 2.

" Out of his graue *spronge* a fayre lyly."

Myracles of our Lady, *pag.* 22. (1530.)

" From these three sonnes that Noah left,
" And others of their bloud,
" Haue *spronge* all nacions on the earth."

Genesis, *chap.* 10, *fol.* 19.

" Happy it was that these heretiques *spronge* up in his dayes."

Gardner's Declaration, &c. *fol.* 25, *pag.* 1.

" With our new religion new logicke is *sprong* furth of late."

Dr. Martin of priestes unlaufull mariages, *chap.* 5, *p.* 52.

" Where loue his pleasant traines hath sowen
" Her beautie hath the fruites opprest,
" Ere that the buddes were *sprong* and blowen."

Fol. 3, *pag.* 2.

"Of lingring doubts such hope is *sprong*."
Songes &c. by the earle of Surrey, &c. fol. 18, *pag.* 1.

"Wherupon newe war *sprong* betwene them and us."
Epitome of the Title, &c. (1547.)

"From whence all knightly deeds and brave atchievements "*sprong*." *Poly-olbion, Song* 3.

STICK. "Thei have anone the coffre *stoke*."
Gower, lib. 8, *fol.* 180, *pag.* 1, *col.* 2.

"This coffer in to his chamber is brought
"Whiche that thei finde faste *stoke*."
Gower, lib. 8, *fol.* 180, *pag.* 2, *col.* 1.

"In the midest thereof was an anuile of steele, and therein "STOOKE a faire sworde naked by the point."
Hist. of Prince Arthur, 1*st part, chap.* 3.

"There to abyde *stocked* in pryson."
Lydgate, Lyfe of our Lady, boke 2, *p.* 35. (1531.)

STING. "As thoughe he *stongen* were to the herte."
Knyghtes Tale, fol. 2, *pag.* 1, *col.* 1.

"If cowe or calfe, shepe or oxe swel
"That any worme hath eaten or hem *stonge*
"Take water of this wel."
Pardoners prol. fol. 65, *pag.* 2, *col.* 1.

"I suffered to beten and bound, to be spateled and despysed, "to be nayled to the crosse, crowned with thornes, *stongen* to "the herte with a spere."
Diues and Pauper, 8*th comm. cap.* 14.

"The fende which appered in the lyknes of an adder to "Eue and *stange* her full euyl."
Diues and Pauper, 10*th comm. cap.* 3.

"With serpents full of yre
"*Stong* oft with deadly payne."
Songes, &c. by the earle of Surrey, &c. fol. 84, *pag.* 1.

"Who so euer was *stong* or venemyd with the poyson of "the serpentes, if he lokyd upon the serpent of brasse might "be helyd." *Declaracion of Christe, by Johan Hoper, cap.* 7.

"The people were *stong* with serpentes."
Declaracion, &c. cap. 7.

STINK. " Badde wedes whiche somtime *stonken*."
Testament of Loue, boke 1, *fol*, 313, *pag*. 1, *col*. 2.

STRIKE. " Thou shalt strike a stroke the most dolorous that " euer man *stroke*."
Hist. of Prince Arthur, 1*st part, chap*. 33.

" Drew out his sword and *strok* him such a buffet on the helmet." *Hist. of Prince Arthur*, 1*st part, chap*. 111.

" They lashed together with their swords, and somtime they " *stroke* and somtime they foined."
Hist. of Prince Arthur, 3*d part, chap*. 13.

" And when this man might not preuayle
" Jacob to ouerthrow,
" He Jacob *stroke* under the thigh."
Genesis, chap. xxxii. *fol*. 82, *pag*. 1.

" Frets call you these (quoth she) Ile fume with them:
" And with that word she *stroke* me on the head."
Taming of a Shrew, pag. 216.

" Myselfe am *strooke* in yeeres I must confesse."
Taming of a Shrew, pag. 217.

" Ile haue an action of battery against him, if there be any " law in Illyria: though I *stroke* him first, yet it's no matter " for that." *Twelfe Night, pag*. 270.

" With endless grief perplext her stubborn breast she *strake*."
Poly-olbion, song 7.

SWIM. " Sweare then how thou escap'dst.
" *Swom* ashore (man) like a ducke."
Tempest, pag. 10.

" You never SWOM the Hellespont."
Two Gent. of Verona, act 1, *sce*. 1.

" Put myself to mercy of the ocean, and *swom* to land."
B. and Fletcher, Knyght of Malta.

" Fish under water
" Wept out their eyes of pearle, and *swoom* blind after."
Camdens Remains, pag. 338.

SWING. " The fiery Tibalt, with his sword prepar'd
" Which, as he breath'd defiance to my eares,
" He *swong* about his head, and cut the windes."
Romeo and Juliet, *pag*. 54.

SWINK. " Some put hem to the ploughe, pleden full selde
" In settynge and sowynge *swonken* full harde."
Vision of Pierce Ploughman, *fol*. 1, *pag*. 1.

' Thei had that thei han *beswonke*."
Gower, *lib*. 1, *fol*. 22, *pag*. 2, *col*. 2.

" Aleyn waxe wery in the dawning
" For he had *swonken* all the long nyght."
Reeues Tale, *fol*. 17, *pag*. 1, *col*. 2.

" Hast thou had fleen all nyght, or art thou *dronke*,
" Or hast thou al nyght with some queen *iswonke*."
Munciples prol. *fol*. 91, *pag*. 1, *col*. 2.

WILL. " And saide, if that he might acheue
" His purpos, it shall well be *yolde*,
" Be so that thei hym helpe *woled*."
Gower, *lib*. 7, *fol*. 169, *pag*. 1, *col*. 2.

WIND. " And with the clothes of hir loue
" She *hilled* all hir bedde aboute.
" And he, whiche nothyng had in doute,
" Hir wimple *wonde* aboute his cheke."
Gower, *lib*. 5, *fol*. 121, *pag*. 2, *col*. 1.

" Loue bounde hym in cradel and *wonde* in cloutes ful poure."
Diues and Pauper, 10*th comm*. *cap*. 3.

WIT. " For God it *wote*, he satte ful ofte and *songe*
" When that his shoe ful bitterly him *wronge*."
Wife of Bathes prol. *fol*. 36, *pag*. 1, *col*. 2.

WRING. " Hunger in hast tho hent wastour by the maw
" And *wrong* him so bi the wombe, that his eies watred."
Vision of Pierce Ploughman, *pass*. 7, *fol*. 33, *pag*. 2.

" For whiche he wept and *wronge* his honde,
" And in the bedde the blody knyfe he *fonde*."
Man of Lawes Tale, *fol*. 21, *pag*. 2, *col*. 1.

" So hard him *wrong* of sharpe desyre the payne"
Troylus, *boke* 3, *fol*. 210, *pag*. 2, *col*. 2.

"And but it the better be stamped, and the venomous ieuse "out *wrongen*, it is lykely to empoysonen all tho that thereof "tasten." *Testament of Loue, boke* 3, *fol.* 332, *pag.* 1, *col.* 1.

"To moche trusted I, wel may I sayne,
"Upon your lynage, and your fayre tonge,
"And on your teares falsly out *wronge*."

Chaucer, Phillis, fol. 209, *pag.* 1, *col.* 2.

"The dome of God is lykened to a bowe, for the bowe is "made of ii thynges, of a *wronge* tree and ryght strynge, &c. "And as the archer in his *shetynge* taketh the *wronge* tree in "hys lyfte honde and the ryght strynge in his ryght honde, and "draweth them atwynne, &c."

Diues and Pauper, 8th comm. cap. 15.

"And then Sir Palomides wailed and *wrong* his hands."

Hist. of P. Arthur, 2d part, chap. 73.

"And with my hand those grapes I tooke
"That rype were to the show:
"And *wronge* them into Pharos cuppe
"And wyne thereof did make."

Genesis, chap. 40, *fol.* 100, *pag.* 1.

"Wiues *wrong* their hands."

Songes, &c. by the earle of Surrey, &c. fol. 89, *pag.* 1.

"Give me those lines (whose touch the skilful ear to please)
"That gliding flow in state, like swelling Euphrates,
"In which things natural be, and not in falsely *wrong*;
"The sounds are fine and smooth, the sense is full and strong."

Poly-olbion, song 21.

"When your ignorant poetasters have got acquainted with a "strange word, they never rest till they have *wrong* it in."

B. Jonson, Cynthia's Revels, act 2, *sce.* 4.

"Conuoy me Sibyll, that I go not *wrang*."

Douglas, prol. of boke 6, *pag.* 158.

YIELD. "And thus this tyranne there
"Beraft hir suche thynge, as men seyne,
"May neuer more be yolden ageyne."

Gower, lib. 5, *fol.* 114, *pag.* 1, *col.* 2.

"And glader ought his frendes be of his deth,
"Whan with honour *yyolde* is up the breth."
Knyghtes Tale, *fol.* 11, *pag.* 2, *col.* 1.

"Ne had I er now, my swete herte dere,
"Ben *yolde*, iwis, I were nowe not here."
Troylus, *boke* 3, *fol.* 179, *pag.* 1, *col.* 1.

"The said Charles so sharply assauted the towne of Dam, "that in shorte processe after it was *yolden* unto him."
Fabian, *pag.* 154.

"Yf an other mannes good be not *yolden* ayen whan it may "be *yolden*, he that stale it doth noo verry penaunce."
Diues and Pauper, 7*th comm. cap.* 12.

F. Enough, enough: innumerable instances of the same may, I grant you, be given from all our antient authors. But does this import us any thing?

H. Surely much: if it shall lead us to the clear understanding of the words of use in discourse. For, as far as we "know not our own meaning;" as far as "our purposes are not endowed with "words to make them known;" so far we "gabble "like things most brutish." But the importance rises higher, when we reflect upon the application of words to metaphysics. And when I say metaphysics; you will be pleased to remember, that all general reasoning, all politics, law, morality, and divinity, are merely metaphysic.

F. Well: You have satisfied me that *wrong*, however written, whether *wrang*, *wrong*, or *wrung* (like the Italian *torto* and the French *tort*) is merely the past tense (or past participle, as you chuse to call it) of the verb *to wring*; and has merely that

meaning. And I collect, I think satisfactorily, from what you have said, that

SONG....i. e. Any thing *singed, sang*, or *sung*, is the past participle of the verb *to sing;* as *cantus* is of *canere*, and *ode* of *αὐδῶ*. That

BOND }
BAND } ....however spelled, and with whatever *subaudition* applied, is still one and the
BOUND } same word, and is merely the past participle of the verb *to bind.*

> " As the custome of the lawe hem BONDE." *pag.* 29.
>
> " We shall this serpent from our BONDES chase." *pag.* 56.
>
> " His power shall fro royalme to royalme
> " The BONDES stratche of his royalte
> " As farre in south as any flode or any see." *pag.* 156.
>
> " As the custome and the statute BANDE." *pag.* 99.
>
> " And false goddes eke through his worchynge
> " With royall might he shall also despise
> " And from her sees make hem to arise,
> " And fro the BANDES of her dwellynge place
> " Of very force dryue hem and enchace." *pag* 155.
>
> *Lyfe of our Lady. By Lydgate.* (1559.)
>
> " Droue theim all out of the mayne lande into isles the " uttermost BONDES of al Great Briteigne."
>
> *Epitome of the Kynges Title, &c.*

And that

BUNDLE....i. e. *bondel, bond-dæl*, is a compound of two participles *bond* and dæl: i. e. a small *part* or parcel *bound* up.

> " Papistrie being an heresie, or rather a BONDLE made up " of an infinite number of heresies."
>
> *Warnyng against the dangerous practises of papistes.* (1559.)

And that

BIT }
BAIT } Whether used (like *morso, morceau*, or *morsel*) for a small piece, part, or portion

of any part of a bridle *(imboccatura)* which is put into a horse's mouth; or for that hasty refreshment which man or beast takes upon a journey; or for that temptation which is offered by treachery to fish or fool; is but one word differently spelled, and is the past participle of the verb *to bite.*

" BAITS, BAITS, for us to *bite* at." *Sejanus act.* 2.

And that

BATTEL....(a term used at Eton for the small portion of food which, in addition to the college allowance, the collegers receive from their dames,) is *bat*-ðæl. And

BAT-FUL....(a favourite term of Drayton,) is a similar compound of the two participles *bat* and *full.*

" That brook whose course so BATFUL makes her mould."
Poly-olbion, song 10.

" Of bever's BATFUL earth, men seem as though to fain,
" Reporting in what store she multiplies her grain."
Poly-olbion, song 13.

" There's scarcely any soil that sitteth by thy side,
" Whose turf so BATFUL is, or bears so deep a swath."
Poly-olbion, song 21.

" Which for the BATFUL glebe, by nature them deny'd,
" With mighty mines of coal, abundantly are blest."
Poly-olbion, song 23.

That

DRUNK....is the past participle of the verb *to drink:* and

STROKE....of the verb *to strike.*

Still this is but a very scanty portion of participles passing for substantives from the verbs in English whose characteristic letter is I or Y.

H. Scanty indeed, if these were all: especially if we include, as we ought to do, the numerous verbs which in the Anglo-Saxon have the same characteristic letters. But I will produce enough to you: if you will promise me not to be tired with their abundance.

F. That is more than I can possibly undertake; but I do engage to let you know it when it happens.

H. THRONG....is the past participle of the verb *to thring*. Ðꝛinȝan-comprimere; constringere.

F. *Thring!* Where is that word to be found in English?

H. In the antient New Testament, in Gower, in Chaucer, in Douglas, and in all our old authors.

> " He was THRONGUN of the cumpanye."
>
> *Luke*, *chap*. viii. (v. 42.)

> " And Ihesu seyth, who is it that touchide me? sotheli alle
> " men denyinge, Petir seide and thei that weren with him.
> " Commaundour, companyes THRYNGEN and tourmenten thee,
> " and thou seist, who touchide me."
>
> *Luke*, *chap*. vii. (v. 45.)

> " A naked swerde the whiche she bare
> " Within hir mantell priuely,
> " Betwene hir hondes sodeinly
> " She toke, and through hir herte it THRONGE."
>
> *Gower*, *lib*. 7, *fol*. 171, *pag*. 2, *col*. 1.

> " And sodainly anon this Damyan
> " Gan pullen up the smocke, and in the THRONGE
> " A great tent, a thrifty and a longe."
>
> *Marchauntes Tale*, *fol*. 33, *pag*. 2, *col*. 2.

> " For there was many a birde singyng
> " Throughout the yerde al THRINGYNG."
>
> *Romaunt of the Rose*, *fol*. 123, *pag*. 1, *col*. 1.

"But in his sleue he gan to THRYNG
"A rasour sharpe and wel byting"
Romaunt of the Rose, *fol.* 155, *pag.* 2, *col.* 2.

"When Calcas knew this tretise shulde helde
"In consistorie amonge the Grekes sone
"He gan in THRINGE forthe with lordes olde
"And set hym there as he wont to done."
Troylus, *boke* 3, *fol.* 182, *pag.* 2, *col.* 2.

"But your glory that is so narowe and so strayte THRONGEN
"into so lytel boundes."
Boecius, *boke* 2, *fol.* 230, *pag.* 1, *col.* 2.

"With blody speres rested neuer styl;
"But THRONG now here now there amonge hem bothe
"That euerich other slew, so were they wroth"
Annelida and Arcite, *fol.* 170, *pag.* 2, *col.* 2.

"But of my disease me lyst now a whyle to speke, and to
"informe you in what maner of blysse ye haue me THRONG."
Testament of Loue, *boke* 1, *fol.* 306, *pag.* 1, *col.* 2.

"What shal I speke the care but payne, euen like to hel,
"sore hath me assayled, and so ferforthe in payne me THRONGE,
"that I leue my tre is seer, and neuer shal it frute forth bring."
Testament of Loue, *boke* 3, *fol.* 332, *pag.* 2, *col.* 1.

"Amang the men he THRANG, and nane him saw."
Douglas, *booke* 1, *pag.* 26.

"Remoif all drede, Troianis, be not agast,
"Pluk up your hartis, and heuy thouchtis doun THRING."
Douglas, *booke* 1, *pag.* 30.

"The Grekis ruschand to the thak on hicht
"Sa thik thai THRANG about the portis all nycht,
"That like ane wall thay umbeset the yettis."
Douglas, *booke* 2, *pag.* 53.

"The rumour is, doun THRUNG under this mont
"Enceladus body with thunder lyis half *bront*."
Douglas, *booke* 3, *pag.* 87.

"All folkis enuiroun did to the coistis THRING."
Douglas, *booke* 5, *pag.* 131.

"And euer his schynand swerd about him *swang*
"Quhil at the last in Volscens mouth he THRANG."

Douglas, booke 9, *pag.* 292.

"And of hys inemys sum in clusit he,
"Ressauand al that THRANG to the entre:
"Ane full he was, and witles in ane thing,
"Persauit not Turnus Rutuliane king
"So violentlie THRING in at the yet."

Douglas, booke 9, *pag.* 304.

"The bustuous *strake* throw all the armour THRANG."

Douglas, booke 10, *pag.* 334.

"The matrouns and young damysellis, I wys,
"That grete desire has sic thing to behald,
"THRING to the stretis and hie wyndois thik fald."

Douglas, booke 13, *pag.* 472.

"When Sir Launcelot saw his part goe to the worst, hee "THRONG into the thickest presse with a sword in his hand."

Historie of Prince Arthur, 2d part, chap. 127.

"Sir Launcelot THRANG in the thick of the presse."

Historie of P. Arthur, 3d part, chap. 150.

"And so it hapt when Joseph came
"His brethren them amonge,
"They stript from him his partie coate
"And then with thrust and THRONG
"They cast him in an emptie pit."

Genesis, chap. 37, *fol.* 93, *pag.* 2.

STRONG....is the past participle of the verb *to string*. A STRONG man is, a man well *strung*.

"Orpheus, whose sweet harp so musically STRONG,
"Inticed trees and rocks to follow him along."

Poly-olbion, song 21.

"And little wanted, but a woman's heart
"With cries and teares had testified her smart;
"But inborn worth, that fortune can controul,
"New STRUNG, and stiffer bent her softer soul."

Sigismunda and Guiscardo, by Dryden.

BOLD....is the past participle of the verb *to build*.

BOLT....is the same.......You seem surprised: which does not surprise me: because, I imagine, you are not at all aware of the true meaning of the verb *to build;* which has been much degraded amongst us by impostors. There seems therefore to you not to be the least shadow of corresponding signification between the verb and its participle. HUTS and HOVELS, as we have already seen, are merely things *raised up*. You may call them habitations, if you please; but they are not *buildings* (i. e. *buildens:)* though our modern architects would fain make them pass for such, by giving to their feeble erections a strong name. Our English word *to build* is the Anglo-Saxon Bẏlðan, to confirm, to establish, to make firm and sure and fast, to consolidate, to strengthen; and is applicable to all other things as well as to dwelling places.

"Amyd the clois undar the heuin all bare
"Stude thare that time ane mekle fare altare,
"Heccuba thidder with hir childer for BEILD
"Ran all in vane and about the altare swarmes.
"Bot quhen she saw how Priamus has tane
"His armour so, as thoucht he had bene ying;
"Quhat fuliche thocht, my wretchit spous and kinge,
"Mouis the now sic wappynnis for to weild?
"Quhidder haistis thou? quod sche, of ne sic BEILD
"Haue we now myster, nor sic defendoris as the."

Douglas, *booke* 2, *pag*. 56.

And thus a man of confirmed courage, i. e. a confirmed heart, is properly said to be a *builded*, *built*, or BOLD man; who in the Anglo-Saxon, is

termed bẏlð, bẏlðeð, Ꝩe-bẏlð, Ꝩe-bẏlðeð, as well as balð. The Anglo-Saxon words bolð and bolꞇ, i. e. *builded*, *built*, are both likewise used indifferently for what we now call a *building* (i. e. *builden*) or strong edifice.

Bolt, as we now apply it, is that by which a door, shutter, &c. is fastened or strengthened.

Drop....Any thing *dripped:* the past participle of *to drip*.

Chop....Any thing *chipped;* the past participle of the verb *to chip*.

Plot....i. e. *plighted*. A *plighted* agreement; any agreement to the performance of which the parties have *plighted* their faith to each other.

> " Pilgrames and Palmers *plyght* hem togyther
> " For to seke S. James and sayntes at Rome."
> *Vision of P. Ploughman, fol.* 1, *pag.* 2.

Pledge....i. e. *pleght:* the past participle of the same verb *to plight*. The thing *plighted:* from the Anglo-Saxon verb plıhꞇan, exponere vel objicere periculo, spondere, oppignerare.

Spot } Spout } The past participle of the verb *to spit*, A. S. spıꞇꞇan. Spot is the matter *spitten*, *spate*, or *spitted:* and spout is the place whence it was *spitten* or *spate*.

Snot } Snout } Is the past participle of the verb *to snite*. A. S. ſnẏꞇan, emungere, *to wipe*. Snot the matter *snited* or wiped away. Snout the part *snited* or wiped.

> " He that snites his nose, and hath it not, forfeits his face " to the king." *Ray's Proverbial Sayings, pag.* 68.

	SHOT
	SHOTTEN
	SHUT
	SHUTTLE
	SHUTTLE cork
	SHOOT
	SHOUT
	SHIT
	SHITTEN
	SHITTLE
	SHEET
	SCOT
Italian	SCOTTO
French	ESCOT, ÉCOT
Italian	SCHIATTA
	SCOUT
	SCATES
	SKIT
	SKITTISH
Dutch	SCHEET
	SKETCH
Dutch	SCHETS
Italian	SCHIZZO
French	ESQUISSE
Latin	SAGITTA

All these, so variously written, pronounced, and applied, have but one common meaning: and are all the past participle, ꞅceaꞇ, of the Anglo-Saxon and English verb ꞅcẏꞇan, ꞅciꞇan, *to shite*, i. e. projicere, dejicere, to throw, to cast forth, to throw out.

Under the article SHEET, Junius promised..... "Variarum vocabuli ꞅceaꞇ "acceptionum exempla, "Deo vitam viresque lar- "giente, lectori suppedita- "bit lexicon nostrum An- "glo-Saxonicum." But this has not been performed.

"About me than my swerde I belt agane,
"And SCHOTE my lefte arme in my scheild all mete."

Douglas, booke 2, *pag.* 61.

"Syne tuke his wand, quhare with, as that thai tel,
"The pail saulis he cauchis out of hell,
"And uthir sum thare gaith gan SCHETE ful hot
"Deip in the sorouful grisle hellis *pot.*"

Douglas, booke 4, *pag.* 108.

" And kynd defensis can Troianis prouide,
" Threw stanis doun, and SHOTYS here and thare,
" At euery part or opin fenister."

Douglas, booke 9, *pag.* 296.

" The archer SHETYNGE in this bowe is Cryste."

Diues and Pauper, 8*th comm. chap.* 15.

" Eke Hanniball when fortune him OUTSHIT
" Clene from his reigne, and from all his entent."

Songes, &c. by the earle of Surrey, &c. fol. 20, *pag.* 1.

" 'Tis one of those odd tricks which sorow SHOOTS
" Out of the minde."

Antony and Cleopatra, pag. 358.

" I shall heare abide the hourely SHOT
" Of angry eyes." *Cymbeline, p.* 370.

" Another soul into my body SHOT."

B. and Fletcher, act 1.

The French used formerly this same word in the same general meaning....." Les autres Nes qui " nerent mie cele par guenchies, furent entrees en " boche d'Auie; et ce est la, ou li Braz Sain Iorge " CHIET en la grant mer."

Ville Hardhuin, Edit. 1601, *pag.* 18.

I have already said, that it is common to all the verbs whose characteristic letter is I or Y, to form the past tense in this manner; and our ancestors wrote it ad libitum, either with O, or A broad, or OU, or OO, or U, or I short.

That a SHOT....from a gun or bow, or other machine, means....something *cast* or *thrown* forth, needs neither instance nor explanation to persuade you. But a SHOT window may require both.

" And forth he goth, ielous and amerous,
" Tyl he came to the carpenters hous,

"A lytel after the cockes had ycrowe,
"And dressed him by a SHOT wyndowe."
Myller's Tale, fol 13, *pag.* 1, *col.* 1.

"Quharby the day was *dawing* wele I knew;
"Bad bete the fyre, and candyll alicht,
"Syne blissit me, and in my wedis dicht;
"Ane SCHOT wyndo unschet any litel *on char.*"
Douglas, prol. to booke 7, *pag.* 202.

A SHOT window means a *projected* window, *thrown out* beyond the rest of the front: what we now call a *bow* window. And this was a very common method in our antient houses (many of which still remain;) and was a circumstance worth the painting poet's notice; as affording a much better station for the serenading clerk Absolon (whom I think I now see) than that which Mr. Urry and Mr. Tyrwhitt assign to him(y).

When Speed (in the *Two Gentlemen of Verona*, *pag.* 27,) says to Launce...."Ile to the alehouse "with you presently; where for one SHOT of five "pence, thou shalt haue five thousand welcomes;" .....What else does he say, but that....for five pence *cast down*, or for one *cast* of five pence, he shall have five thousand welcomes?

A SHOTTEN herring, is a herring which has *cast* or *thrown forth* its spawn.

A SHOOT of a tree, (in Italian SCHIATTA(z), which is the same participle) is....that which the tree has *cast forth*, or *thrown* forth.

(y) Mr. Urry alters the text to "SHOP" window.

Mr. Tyrwhitt retains SHOT window; but says....."This is, I "suppose, a window that was SHUT."

(z) Ferrari derives SCHIATTA from "*caudex, caudico, ciocco,* "*caudicata,* schiatta:" or from "*scaturiendo*": or from "*scapus.*"

"Quhare stude ane wod, with SCHOUTAND bewis schene."
Douglas, boke 6, *pag*. 189.

A SHOUT ("a word, says Johnson, of which no "etymology is known") is no other than the same participle differently spelled, and applied to sound *thrown* forth from the mouth.

"The nobles bended as to Ioue's statue, and the commons "made a shower and thunder, with their caps and SHOWTS."
Coriolanus, pag. 11.

"You SHOOT me forth in acclamations hyperbolical,
"As if I lou'd my little should be dieted
"In prayses." *Coriolanus, pag*. 7.

"They threw their caps
"As they would hang them on the hornes o' th' moone,
"SHOOTING their emulation." *Coriolanus, pag*. 2.

"UNSHOOT the noise that banish'd Martius;
"Repeale him." *Coriolanus, pag*. 29.

SHUT and SHIT are also the past tense (and therefore past participle) of the verb *to shite*. And though, according to the modern fashion, we now write....*to shut* the door....the common people generally pronounce it more properly and nearly to the original verb, and say....*to shet* the door: which means to *throw* or *cast* the door to. But formerly it was otherwise written and pronounced: nor had a false delicacy proscribed a very innocent and decent word, till affectation made it otherwise.

Menage disapproves these, and says...."Crederei piutosto deri-"vasse da *planta*, *explanta*, *schianta*, *schiatta*." And, upon second thoughts, is so well satisfied with this latter derivation from *planta*; that his *crederei piutosto* is converted into...."*Ne* "*viene al sicuro*."

"Forsothe bifore the faith cam, we weren kepte under the "lawe SHIT togidir in to that faith that was to be shewid. And "so the lawe was oure litel mastir in Crist."

Galatheis, chap. ii. (v. 23, 24.)

"These han power of SHITTYNG heuen, that yt reyne not "in the daies of her prophecie." *Apocalips, chap.* xi. (v. 6.)

"There Christ is in kingedome to close and to SHIT,
"And to open it to hem, and heuens blisse shewe."

Vis. of P. Ploughman, pass. 1, *fol.* 2, *pag.* 2.

"Marchaunts meten with him and made him abide
"And SHITTE hym in her shoppes to shewen her ware."

Vis. of P. Ploughman, pass. 3, *fol.* xi, *pag.* 1.

"For there is none so lytel thyng
"So hyd ne closed with SHYTTYNG
"That it ne is sene."

Rom. of the Rose, fol. 127, *pag.* 2, *col.* 1.

"And the sothfast garner of the holy grayne,
"As saith Guydo, was a mayde swete,
"In whome was SHYTTE, sothely for to sayne,
"The sacred store."

Lydgate, Lyfe of our Lady, pag. 128.

"For of her wombe the cloyster virginall
"Was euer eliche bothe firste and laste
"Closed and SHYTTE, as castell pryncipall,
"For the holy ghoste deuised it and caste,
"And at bothe tymes SHYTTE as lyke faste
"In her chyldynge no more through grace ybroke,
"Than at her conceyuynge than it was unloke."

Lyfe of our Lady, pag. 210.

"Fader Joseph, ye knowe well that ye buryed the body of "Jhesu, and, fader, ye knowe well that we SHYTTE you in "prison, and we coude not fynde you therin, and therfore tell "us what befell there. Then Joseph answered and sayd, Whan "ye dyde SHYTTE me in the close pryson" &c.

Nychodemus Gospell, chap. 13,

"Than they lad them in to theyr synagoge, and whan they "had SHYTTE the dores surely they toke theyr lawes &c."

Nychodemus Gospell, chap. 15.

"SHYTTE myghtely your gates with yren barres."

Nychodemus Gospell, chap. 15.

"All the gates and SHYTTYNGES with yren barres and boltes "all to *braste* in his holy comynge."

Nychodemus Gospell, chap. 16.

"Whan man or woman sholde pray, they sholde go in to "theyr chambre and SHYTTE the dore to them. The dore that "we sholde SHYTTE ben our fyue wyttes outwarde, to flee "dystraccion." *Diues and Pauper, firste comm. cap.* 54.

"She saye, that she hadde leuer to SHYTTE herselfe all "quyck in the graue, than to harme eny soule that God made "to his lykenesse." *Diues and Pauper,* 10*th comm. cap.* 4.

"The yates of this cyte shall neuer be SHYTTE."

Diues and Pauper, 10*th comm. cap.* 11.

"Sometymes the mouth of the matrice is so large and ample "that it cannot conueniently SHYTTE itselfe together, nether "contayne the feture or conception."

Byrth of Mankynde, fol. 41, *pag.* 1.

"And holding out her fyngers, SHYTTING together her "hand, &c. *Byrthe of Mankynde, fol.* 51, *pag.* 1.

"The woman fealeth her matrice verye fastelye enclosed "and SHYTTE in so muche &c.

Byrthe of Mankynde, fol. 84, *pag.* 2.

"The foure sayde bishoppes denounced kynge Ihon with "his realme of Englande accursed, and SHITTE faste the doores "of the churches." *Fabian, pag.* 28.

"That boke whiche as sainct Iohan saith in the Apocalyps "is so SHYT with vii clapses, that it cannot be opened but by the "lambe, that whan he SHYTTETH, then can no man open it, and "whan he openeth it, than can no man SHYT it."

Sir T. Mores workes. A dialogue, 1*st boke, pag.* 111.

"The temple of Christ is mans harte, and God is not "included nor SHIT in any place."

Sir T. Mores workes. A dialogue, &c. pag. 122.

"Goddes determinacions be hydden from us, and euery wyn-"
"dowe SHYT up, where we myghte pere unto them."

Gardeners Declaration against Ioye, fol. 45, pag. 2.

"His disciples knew not how he entryd, the dores being SHIT." *A Declaracion of Christe. By Iohan Hoper, cap. 8.*

I do not know that it is worth while; but it can do no harm to notice, that the expression of.... getting SHUT of a thing....means....to get a thing THROWN off or *cast* from us. And that a weaver's SHUTTLE or SHITTLE *(shut-del, shit-del)* means a small instrument SHOT, i. e. *thrown* or *cast*.

"An honest weaver, and as good a workman
"As e'er SHOT SHUTTLE."

B. and Fletcher, The Coxcombe, pag. 334.

A SHUTTLE-cork or SHITTLE-cork has the same meaning. i. e. A cork *thrown* or *cast* (backward and forward.)

SHEET, (whether a SHEET for a bed, a SHEET of water, a SHEET of lightning, a SHEET anchor, &c.) is also the same participle ſceat.

What we now write SHEET anchor was formerly written SHOT anchor.

"Certaine praiers shoulde ther be sayd; and this was against
"the stone the very SHOTE anker."

Sir T. Mores works. A dialogue, &c. 2d boke, pag. 195.

"Thei runne to the heresie of the Donatistes as to a SHOOTE anker."

Traictise of the pretensed Marriage of priestes, chap. 2.

But, besides the above different ways of writing and pronouncing this same participle, as with other verbs; we have, with this verb, another source of variation. The Anglo-Saxon ſc was pronounced both as SH and as SK. The participle therefore of

ꞅcıꞇan, upon that account, assumes another apparently different form: and this different pronunciation (and consequently different writing) has given us SCOT, SCOUT, SCATE, and SKIT.

SCOT and SHOT are mutually interchangeable. They are merely one and the same word, viz. the Anglo-Saxon ꞅceaꞇ, the past participle of ꞅcıꞇan; the ꞅc being differently pronounced. SCOT free, SCOT and lot, Rome-SCOT, &c. are the same as SHOT free, SHOT and lot, Rome SHOT &c.

The Italians have (from us) this same word SCOTTO, applied and used by them for the same purpose as by us. Dante uses it in his *Purgatory:* and is censured for the use of it, by those who, ignorant of its meaning, supposed it to be only a low, tavern expression; and applicable only to a tavern reckoning. And from this Italian SCOTTO the French have their escot ēcot, employed by them for the same purpose.

This word has extremely puzzled both the Italian and French etymologists. Its use and application they well knew: they could not but know: it was...." L'argent *jetté* sur la table de l' hôte, pour prix du repas qu' on a pris chez lui."....But its etymology, or the real signification of the word, taken by itself, (which alone could afford the reason why the word was so used and applied) intirely escaped them. Some considered that, in a tavern, people usually pay for what they have *eaten:* these therefore imagined that SCOTTO might come from *excoctus* of *coquere;* and that it was used for the payment of *excoctus cibus. Excocto, escotto, scotto.*

Others considered that men did not always *eat* in a tavern; and that their payment, though only for wine, was still called SCOTTO. These therefore fixed upon a common circumstance, viz. that, whether eating or drinking, men were equally forced or compelled to pay the reckoning: they therefore sought for the etymology in *cogere* and *excogere*. *Coacto*, *excoacto*, *excocto*, *excotto*, *scotto*.

Indeed, if the derivation must necessarily have been found in the Latin, I do not know where else they could better have gone for it. But it is a great mistake, into which both the Italian and Latin etymologists have fallen, to suppose that all the Italian must be found in the Latin, and all the Latin in the Greek: for the fact is otherwise. The bulk and foundation of the Latin language is Greek; but great part of the Latin is the language of our northern ancestors, grafted upon the Greek. And to our northern language the etymologist must go, for that part of the Latin which the Greek will not furnish: and there, without any twisting or turning or ridiculous forcing and torturing of words, he will easily and clearly find it. We want therefore the testimony of no historians to conclude that the founders of the Roman state and of the Latin tongue came not from Asia, but from the north of Europe. For the language cannot lye. And from the language of every nation we may with certainty collect its origin. In the same manner; even though no history of the fact had remained; and though another Virgil and another Dionysius had again, in verse and prose, brought another Æneas

from another Troy to settle modern Italy, after the destruction of the Roman government; yet, in spite of such false history, or silence of history, we should be able, from the modern language of the country (which cannot possibly lye) to conclude with certainty, that our northern ancestors had again made another successful irruption into Italy, and again grafted their own language upon the Latin as before upon the Greek. For all the Italian, which cannot be easily shewn to be Latin, can be easily shewn to be our northern language.

It would therefore, I believe, have been in some degree useful to the learned world; if the present system of this country had not, by a

that virtuous and harmless good man, Mr. Gilbert Wakefield. For he had, shortly before his death, agreed with me to undertake, in conjunction, a division and separation of the Latin tongue into two parts: placing together in one division all that could be clearly shewn to be Greek; and in the other division, all that could be clearly shewn to be of northern extraction. And I cannot forbear mentioning to you this circumstance; not to revive your grief for the loss of a valuable man who deserved

but because, he being dead and I speedily to follow him, you may perhaps excite and encourage some other persons more capable to execute a plan, which would be so useful to your favourite etymological amusement. I say, *you* must encourage them: for there appears no en-

couragement in this country at present

which sworn amongst us as numerously as our volunteers with this advantage, that none of the former are ever rejected on account of their principles.

Good God! This country !.....
What cannot an
atchieve! America, Corsica, Hanover, with all our antient dependents, friends and allies
And in how short a time!
And the inhabitants of this little
Island (the only remaining spot)
Besieged collectively by France from without:

in his house by swarms of

whilst his growing rents, like the goods of an insolvent trader, are in the hands of his who now suddenly find that they too have a new and additional rent, beyond their agreement, to pay to a new and unforeseen landlord.(4)

F. Turn your thoughts from this subject. Get out of the way of this vast rolling mass, which might easily have been stopped at the verge of the precipice; but must now roll to the bottom. Why should it crush you unprofitably in its course?

H. " Ever right, Menenius. Ever, Ever."

(4) The blanks in these two pages stand exactly as in the original ....the state of the press in England rendering the publication of the truth dangerous. The judicious reader may easily fill them up.

AMER. EDIT.

A SCOUT has been supposed, in some manner (but it is not attempted to be shewn in what manner) to belong to the verb *ecouter*, *escouter*, auscultare, *to listen:* and this, merely because of a resemblance in the sound and letters of that verb. But is *listening* the usual business of a SCOUT? Are his ears all, and his eyes nothing? Is he no good SCOUT who returns with intelligence of what he has seen of the enemy, unless he has likewise overheard their deliberations? Is an *out*-SCOUT at cricket *sent* to a distance, that he may the better listen to what is passing? A SCOUT means (*subaud.* some one, any one) SENT out, say before an army, to collect intelligence by any means: but, I suppose, by his eyes rather than by his ears; and to give notice of the neighbourhood or position, &c. of an enemy. SENT out, (which I have here employed, because it is the word most used in modern discourse) is equivalent to *thrown* or *cast.* The Anglo-Saxon senꝺan was used indifferently for ꞅcıꞇan: and SEND, in old English, for *thrown* or *cast.* In the ninth chapter of St. Mark, verse 22. our modern translation says....." Oft times it hath "*cast* him into the fire and into the waters." Which our Old English translation renders..... "Ofte he hath SENTE him bothe in to fier and in "to watir." And the Anglo-Saxon has it....." He "hẏne ᵹelomlıce on ꝼẏꞃ anꝺ on ƿæꞇeꞃ ꞅenꝺe." But the plainest instance I can recollect of the indifferent use of SEND and *cast* or *thrown*, is in the 12th chapter of Mark....." And Ihesu sittinge "ayens the tresorie bihelde hou the cumpany

"*castide* money into the tresorie: and many riche "men *castiden* manye thingis. Sotheli whanne a "pore widewe hadde come, she SENTE twey "mynutis, that is, a ferthing. And he clepinge "togidre hise disciplis, seide to hem; treuly I seie "to you, for this pore widewe SENTE more than "alle men that SENTEN in to the tresorie: for alle "SENTEN of that thing that was plenteuose to "hem: sotheli this SENTE of hir pouert, alle "thingis that she hadde, al hir lyflode."

"And Jesus sat over against the treasury, and "beheld how the people CAST money into the "treasury; and many that were rich CAST in "much. And there came a certain poor widow, "and she THREW in two mites, which made a "farthing. And he called unto him his disciples, "and saith unto them, verily I say unto you, that "this poor widow hath CAST more in, than all "they which have cast into the treasury. For all "they did CAST in of their abundance; but she of "her want did CAST in all that she had, even all "her living."

As a WRIT, the past participle of *to write*, means (*subaud.* something) *written;* so a SKIT, the past participle of ꞅcıꞇan, means (*subaud.* something) *cast* or *thrown*. The word is now used for some jeer or jibe or covered imputation *thrown* or *cast* upon any one. The same thing in jesting conversation is called a *fling*. But, as the practice itself has long been banished from all liberal society, so the word is not easily to be found in liberal writings: and I really cannot recollect an instance of its use.

But the adjective SKITTISH, applied to a horse or jade of any kind, is common enough.

The Dutch *scheet*, peditus, is the same participle, and means merely (*subaud.* Wind) *cast out.*(5)

Our English word *sketch*, the Dutch *schets*, the Italian *schizzo*, and (though farther removed) the French *esquisse*, are all the same participle. And, besides the application still common to all those languages, viz. "spezie di disegno non terminato;" the Italians likewise apply *schizzo* very properly to ....“ Quella macchia di fango, di'acqua, o d'altro " liquore che viene dallo *schizzare:* any *spot* of dirt, or water, or other liquor spirted out upon us.

The Latin *sagitta* (pronounced *saghitta*) is likewise this same participle SKIT, with the Latin terminating article A: and it means (*subaud.* something *cast*, *thrown*, i. e. *shot*. *Skit*, *skita*, *sakita*, *sagita:* (the earlier Romans never doubled their letters.) And *sagitta* comes not (as Isidorus, C. Scaliger, Caninius, Nunnesius, and Vossius dreamed) from *sagaci ictu*, or σαγμα, or ακιδος, or σαγη.(a)

SOP
SOUP
SUP
SIP } Are the past participle of the Anglo-Saxon and English verb sıpan, *to sip*, sorbere, macerare.

(5) Whence also an instrument used on board small vessels, is called a *skeet*, its use being to *throw out* the leakage water. AM. EDIT.

(a) " SAGITTAM, a *sagaci ictu*, hoc est, *veloci ictu*, ita " appellari scribit Isidorus. Cæsar Scaliger putat a σαγμα, eliso " M, fieri *saga;* unde *sagitta*. Angelus Caninius et Petrus " Nunnesius aiunt venire ab obliquo ακιδος, præmisso s. Sane " vel hoc verum est; vel est *sagitta* a Σαγη. Ut omnino σαγης " nomine contineantur *omnia armorum genera.*' Vossius.

KNOT, KNIGHT, NET } Are the past participle Cnyttan, *to knit*, nectere, alligare, *attacher*.

" To by a bell of brasse or of bryght syluer
" And *knyt* it on hys coller."

Vision of P. Ploughman, fol. 3, *pag.* 2.

" I would he had continued to his country
" As he began, and not UNKNITTE himselfe
" The noble KNOT he made." *Coriolanus, pag*, 20.

" Ile have this KNOT KNIT up tomorrow morning."

Romeo and Juliet, pag. 71.

" So often shall the KNOT of us be call'd
" The men that gaue their country liberty."

Julius Cæsar, pag. 119.

KNIGHT....is Cnyt, un attaché.

" And KNITTE, upon conclusion,
" His argument in suche a forme
" Whiche maie the pleyne trouth enforme."

Gower, lib. 7, *fol.* 149, *pag.* 2, *col.* 1.

" Ye knowe eke howe it is your owne KNIGHT."

Troylus, boke 3, *fol.* 177, *pag.* 2, *col.* 1.

" Yf it were lefull to syngell man and syngell woman to " medle togydre and gendre, God hadde made matrymonye in " vayne, and there wolde no man KNITTE hym undepartably to " any woman." *Diues and Pauper*, 6*th comm. cap.* 3.

" In all places I shall bee my lady you daughters seruant " and KNIGHT in right and in wrong."

Historie of Prince Arthur, 2*d part, chap.* 12.

" O, find him, giue this ring to my true KNIGHT."

Romeo and Juliet, pag, 66.

NET....is (*subaud.* something) *knitted.*

" Thei ben together KNET."

Gower, lib. 7, *fol.* 142, *pag.* 1, *col.* 1.

" The goodlyhede or beaute which that kynde.
" In any other lady had ysette
" Cannot the mountenance of a gnat unbynde

" About his hert, of al Creseydes nette
" He was so narowe ymashed and YKNETTE.
Troylus, boke 3, *fol.* 181, *pag.* 2, *col.* 2.

SLOP
SLOPE } Are the past participle of ſlıpan, *to slip.*
SLIP

SLIT } ....Fisura pedis cervini, is the past par-
SLOT } ticiple of ſlıtan, findere, *to slit.*

" Here's Little John hath harbour'd you a deer,
" I see by his tackling. And a hart of ten,
" I trow he be, madam, or blame your men:
" For by his SLOT, his entries, and his port,
" His frayings, fewmets, he doth promise sport
" And standing 'fore the dogs." *Sad Sheperd, act.* 1, *sce.* 1.
" Where harbor'd is the hart: there often from his feed
" The dogs of him do find; or thorough skilful heed,
" The huntsman by his SLOT, or *breaking earth*, perceives
" Where he had gone to lodge." *Poly-olbion, Song*, 13.

WHORE....Is the past participle of hẏpan, *to hire* the word means simply (*subaud.* some one, any one) *hired.* It was formerly written without the w. How, or when, or by whom, the w was first absurdly prefixed, I know not.

" Treuli I sey to you, for pupplicans and HOORIS shulen go " bifore you in to the rewme of God. For John came to you " in the way of rightfulnesse, and ye bileuyde not to hym; but " pupplicans and HOORIS bileuiden to him." *Mattheu, chap.* xxi.

" This thi sone whiche deuouride his substaunce with " HOORIS." *Luk. chap.* xv.

" Takynge membris of Crist, shal I make membris of an " HOORE." 1 *Corinthies, chap.* vi.

" Bi feith Raib HOOR perishide not." *Hebrewes, chap.* xi.

" Also forsothe and Raib HOORE, wher she was not iustified " of werkis." *James, chap.* ii.

" I shal shewe to thee the dampnacion of the great HORE." *Apocalyps, chap.* xvi.

"The watris that thou hast seyn where the HORE sittith, ben
"pupplis, folkis and tungis or langagis. These shulen hate the
"fornycarie or HOORE." *Apocalips, chap.* 17.

"Shal I make the membres of Christ, partes of the HORES
"bodye." *Detection of the Deuils Sophistrie, fol.* 96, *pag.* 2.

In confirmation of this explanation of the word (though it needs none, for it is in the regular and usual course of the whole language) we have the practice of other languages: which, on the same score, give the same denomination to the same thing. Thus, as Vossius has well observed, *meretrix* in Latin is so denominated a *merendo;* and Πορνος, Πορνη, in Greek *a* Περναω (quod *a* Περαω) vendo.

F. Am I then to understand that all the other words of reproach (so numerous and dissimilar) which are cast upon unchaste women, have a similar etymology? And that all those denominations (*harlot*, *prostitute*, *concubine*, *wench*, *trull*, *punk*, *drab*, *strumpet*) have also a reference to *sale* and *hire?*

H. Not so. In one respect they have all a resemblance; inasmuch as they are all past participles; but they do not all relate to the circumstance of *sale* or *hire*, as WHORE and HARLOT do.

HARLOT....I believe with Dr. Th. Hickes, is merely *horelet*, the diminutive of HORE. The word was formerly applied (and commonly) to a very different sort of *hireling*, for that is all which it means, to males as well as females. In *Troylus and Cressida*, Thersites tells Patroclus,

"Thou art thought to be Achilles male VARLOT.

P. " Male VARLOT, you rogue, What's that?
Th. " Why his masculine WHORE."

VARLET } VALET } The antient VARLET and the modern VALET for *hireling*, I believe to be the same word as HARLOT; the aspirate only changed to V, and the R, by effeminate and slovenly speech, suppressed in the latter: as *lord*, by affectation, is now frequently pronounced *lod* or *lud*.

F. You do not surely produce to me these words of Thersites, to shew that HARLOT was applied to males as well as to females: for they contain an infamous charge against Patroclus, and intended to give him a female appellation and office.

H. Agreed. But they shew that VARLOT and WHORE were synonimous terms. For the common application of HARLOT to men, merely as persons receiving wages or hire, I must produce other instances.

" He was a gentel HARLOT and a kynde
" A better felowe shulde a man nat fynde."
Prologues, The Somfnour.

" Ye: false HARLOT (quod the Miller) haste.
" A false traytour, false clerke (quod he)
Reues Tale, fol. 17, *pag.* 1, *col.* 2.

" A sturdy HARLOT went hem ay behynde
" That was her hosts man, and bare a sacke."
Somfners Tale, fol. 42, *pag.* 2, *col.* 1.

" Suche HARLOTTES shul men disclaunder."
Plowmans, Tale, fol. 94, *pag.* 2, *col.* 2.

" False Semblant (quod loue) in thys wyse
" I take the here to my seruyce, &c.
" My kyng of HARLOTES shalt thou be."
Rom. of the Rose, fol. 149, *pag.* 1, *col.* 1.

"The bissy knapis and VERLOTIS of his stabil
"About thaym stude." *Douglas, booke* 12, *pag*. 409.

"This day (great duke) she shut the doores upon me,
"While she with HARLOTS feasted in my house."
Comedy of Errors, pag. 98.

"The HARLOT-king is quite beyond mine arme."
Winters Tale, pag. 284.

V. "Let not your too much wealth, sir, make you furious.
Corb. "Away thou VARLET.
V. "Why, sir?
Corb. "Dost thou mock me?
V. "You mock the world, sir. Did you not change wills?
Corb. "Out, HARLOT." *Volpone, The Fox, act* 2, *sce*. 6.

"It is written in Solinus de mirabilibus mundi, that in the "Island of Sardinia there is a well; whereof if a true man doe "drink, his eie sight straight waie waxeth cleere; but if a false "HARLOT doe but sup of it, hee waxeth starke blinde out of "hande, although hee did see neuer so well before."
Wilson upon Usurie, fol. 186.

PROSTITUTE } Need no explanation.
CONCUBINE }

WENCH....is the past participle of *Ƿ*incian, to *wink*. i. e. One that is *winked at;* and, by implication, who may be had by a nod or a *wink*. Observe, that great numbers of words in English are written and pronouced indifferently with CH or K. As *speak* and *speech*, *break* and *breach*, *seek* and *seech*, *dike* and *ditch*, *drink* and *drench*, *poke* and *pouch*, *stink* and *stench*, *thack* and *thatch*, *stark* and *starch*, *wake* and *watch*, *kirk* and *church*, &c.

"TRULL. "I scar'd the dolphin and his TRULL."
First Part Henry 6, *pag*. 102.

"Only th' adulterous Anthony, most large
"In his abhominations turnes you off,
"And giues his potent regiment to a TRULL.."
Antony and Cleopatra, pag. 354.

" Amyddis Itale, under the hillis law,
" Thare standis ane famous stede wele beknaw,
" That for his brute is namyt in mony land,
" The vale Amsanctus hate, on ather hand
" Quham the sydis of ane thik wod of tre
" Closis, all derne with skuggy bewis hie:
" Ane routand burn amydwart thereof rynnis,
" Rumland and soundand on the craggy quhynnis:
" And eik forgane the brokin brow of the mont
" Ane horribill caue with brade and large front
" Thare may be sene ane THROLL, or aynding stede
" Of terrible Pluto fader of hel and dede,
" Ane rift or swelth so grislie for to se,
" To Acheron reuin doun that hellis sye,
" Gapand with his pestiferus goule full wyde."

Douglas, boke 7, pag. 227.

" Est locvs, Italiæ in medio sub montibus altis,
" Nobilis, et fama multis memoratus in oris,
" Amsancti valles: densis hunc frondibus atrum
" Urget utrinque latus nemoris, medioque fragosus
" Dat sonitum saxis et torto vertice torrens:
" Hic specus horrendum, et sævi spiracula Ditis
" Monstrantur: ruptoque ingens Acheronte vorago
" Pestiferus aperit fauces."

TRULL, applied to a woman, means *perforate*. Ðyꞃel, Ðyꞃl; the past participle of the Anglo-Saxon verb Ðyꞃlıan, perforare. And as Ðyꞃlıan or Ðıꞃlıan, by a very common transposition of R, is in English *thrill;* so the regular past participle Ðıꞃlıan, viz. Ðyꞃl or Ðuꞃl, is become the English THROLL, *thrul*, or TRULL.

" All were they sore hurte, and namely one
" That with a spere was *throuled* his brest bone."

Knightes Tale, fol. 9, *pag.* 2, *col.* 2.

"He coude hys comynge not forbeare,
"Thoughe he him *thrylled* with a speare."
Rom. of the Rose, fol. 156, *pag.* 2, *col.* 2.

"So *thyrled* with the poynt of remembraunce
"The swerde of sorowe."
Complaynt of Annelyda, fol. 272, *pag.* 2, *col.* 1.

"Howe that Arcite, Annelyda so sore
"Hath *thrilled* with the poynt of remembraunce."
Complaynt of Annelyda, fol. 273, *pag.* 1, *col.* 2.

"The speare alas, that was so sharpe withal
"So *thrilled* my herte."
Mary Magdaleyne, fol. 336, *pag.* 1, *col.* 2.

"But wel I wot the speare with euery nayle
"*Thirled* my soul."
Mary Magdaleyne, fol. 336, *pag.* 2, *col.* 1.

PUNK. "She may be a PUNCKE: for many of them are neither "maid, widow, nor wife." *Measure for Measure, pag.* 81.

"Squiring PUNCK and *puncklings* up and down the city."
B. and Fletcher, Martial Maid.

PUNK is the regular past participle of pẏnȝan, pungere: and it means (*subaud.* a female) *pung*, or *punc*, i. e. *puncta*.

"Lo, he cometh with cloudis, and ech ige shal see him, "and thei *pungiden* or prickiden hym." *Apocalips, chap.* i.

"Behold, he cometh with clouds, and every eye shall see "him, and they also which *pierced* him."
Revelation, chap. i, *verse* 7.

DRAB....is the past participle of DRǼFAN, ejicere, expellere.

"They say he keepes a Troyan DRAB, and uses the traitour "Chalcas his tent." *Troylus and Cressida.*

Thersites here gives Cressida the appellation of DRAB, with peculiar propriety: for, according to his slanderous speech, who never omitted a circum-

stance of reproach, she was so in more senses than one. She was dꞃabbe, as *fæces* (for so our ancestors applied this participle): and she was dꞃab and Troyan dꞃab, as being expelled and an *out-cast* from Troy.

STRUMPET....i. e. *stronpöt;* a compound of two Dutch participles. Which, being Dutch, let Cassander and his associate explain.

F. Speaking of *Varlets*, you mentioned the word LORD. That word is not yet become quite an opprobrious term, whatever it may be hereafter: which will depend intirely upon the conduct of those who may bear that title, and the *means* by which it may usually be obtained. But what does the word mean? For I can never believe, with Skinner, that it proceeds from....“ hlaꝼ, panis et “*ford* (pro *afford*) suppeditare: quia scilicet multis “ panem largitur, i. e. multos alit.”(b) For the animal we have lately known by that name is intirely of a different description.

H. You know, it was antiently written hlaꝼoꞃd; and our etymologits were misled by hlaꝼ, which, as they truly said, certainly means and is our modern LOAF. But when they had told us that LOAF came from hlaꝼ, they thought their business

(b) “ LORD, ab A. S. hlaꝼoꞃd, postea loueꞃd, Dominus: hoc a hlaꝼ, panis, et *ford* pro *afford* suppeditare. Quia sc. dominus, i. e. nobilis multis panem largitur, i. e. multos alit.” *Skinner.*

Junius and Verstegan concur with this derivation; though Junius acknowledges a difficulty....“ quoniam nusquam adhuc incideram in vocabulum A Saxonicum, quod responderet Angl. *Afford.*”

with that word was compleated. And this is their usual practice with other words. But I do not so understand etymology. I could as well be contented to stop at LOAF in the English, as at hlaf in the Anglo-Saxon: for such a derivation affords no additional nor ultimate meaning. The question with me is still, why hlaf in the Anglo-Saxon? I want a meaning, as the cause of the appellation; and not merely a similar word in another language.

Had they considered that we use the different terms BREAD and DOUGH and LOAF for the same material substance in different states; they would probably have sought for the etymology or different meanings of those words, in the circumstances of the different states. And had they so sought, they probably would have found: and the meaning of the word hlaf would have saved them from the absurdity of their derivation of LORD.

BREAD we have already explained: It is *brayed* grain. After breaking or pounding the grain, the next state in the process towards LOAF is DOUGH. And

DOUGH....is the past participle of the Anglo-Saxon verb deapian, to moisten or to wet. DOUGH therefore or DOW means *wetted.*

You will not fail to observe en passant, that DEW ....(A. S. deap) though differently spelled and pronounced, is the same participle with the same meaning.

> "Ane hate fyry power, warme and DEW,
> " Heuinly begynnyng and original
> " Bene in thay sedis quhilkis we saulis cal."
>
> *Douglas lib.* 6, *pag.* 191.

" Of Paradise the well in sothfastnes
" Foyson that floweth in to sondry royames
" The soyle to ADEWE with his swete streames."

Lyfe of oure Lady, pag. 165.

" Wherefore his mother of very tender herte
" Out *braste* on teres and might herselfe nat *stere,*
" That all BYDEWED where her eyen clere.

Lyfe of oure Lady, pag. 167.

" And let my breste, benigne lord, be DEWED
" Downe with somme drope from thy mageste."

Lyfe of oure Lady, pag. 182.

" With teares augmenting the fresh mornings DEAW."

Romeo and Juliet, pag. 54.

" Her costly bosom strew'd with precious orient pearl,
" Bred in her shining shells, which to the DEAW doth yawn,
" Which DEAW they sucking in, conceive that lusty spawn."

Poly-olbion, song 30.

After the BREAD has been *wetted* (by which it becomes DOUGH) then comes the *leaven* (which in the Anglo-Saxon is termed hæꝼ and haꝼen); by which it becomes LOAF.

LOAF....in Anglo-Saxon hlaꝼ, (A broad) is the past participle of hliꝼian, to raise; and means merely *raised.* So in the Mœso-Gothic, 𐌷𐌻𐌰𐌹𐌱𐍃 is LOAF; which is the past participle of 𐌷𐌻𐌴𐌹𐌱𐌾𐌰𐌽, to raise, or to lift up.

In the old English translation we read...." he " hauynge mynde of his mercy *took up* Israel his " child." In the modern version...." he hath *holpen* " his servant Israel in remembrance of his mercy." *Luke* chap. i. ver. 54. But in the Gothic it is " 𐌷𐌻𐌴𐌹𐌱𐌹𐌳𐌰 𐌹̈𐍃𐍂𐌰𐌴𐌻𐌻." He hath raised or lifted up Israel.

When the etymologist had thus discovered that Hlaꝼ meant *raised;* I think he must instantly have perceived that Hlaꝼoꞃꝺ was a compound word of Hlaꝼ, *(raised* or *exalted)* and oꞃꝺ, *ortus*, source, origin, birth.

Lord....therefore means *high-born*, or of an *exalted origin.* With this explanation of the word, you will perceive, that kings can no more make a lord, than they can make a *traitor.* They may indeed place a *thief* and a *traitor* amongst lords; and destroy an innocent and meritorious man as a *traitor.* But the *theft* and *treachery* of the one, and the innocence and merits of the other, together with the infamy of thus mal-assorting them, are far beyond the reach and power of any kings to do away.

F. If Hlaꝼoꞃꝺ, i. e. lord, does not mean (as I before suspected, and you have since satisfied me it does not mean) an *afforder of bread;* neither can Hlaꝼꝺıᵹ, i. e. lady, mean a *distributor* or *server out of that bread:*(c) as (still misled by Hlaꝼ) the

(c) Verstegan, in his Restitution of decayed Intelligence, edit. 1634, pag, 316, gives us the following account of Lord and Lady.

" I finde that our ancestors used for Lord the name of " Laford, which (as it should seeme) for some aspiration in the " pronouncing, they wrot *Hlaford* and *Hlafurd.* Afterward it " grew to be written *Loverd:* and by receiving like abridgement " as other our ancient appellations have done, it is in one " syllable become Lord.

" To deliver therefore the true etymology, the reader shall " understand, that albeit wee have our name of *bread* from *breod*, " as our ancestors were woont to call it, yet used they also, and

same etymologists have supposed. Yet in Hlaꝼꝺiᵹ there is no oꞃꝺ, nor any equivalent word to make her name signify *high-born*.

" that most commonly, to call *bread* by the name of *hlaf;* from " whence we now only retaine the name of the forme or fashion " wherein *bread* is usually made, calling it a *loaf;* whereas *loaf* " comming of *hlaf* or *laf*, is rightly also *bread* it selfe, and was " not of our ancestors taken for the forme only, as now we use it.

" Nor was it usuall in long foregoing ages, that such as were " endued with great wealth and meanes above others, were " chiefely renowned (especially in these northerne regions) for " their house-keeping and good hospitality; that is, for being " able and using to feed and sustaine many men; and therefore " were they particularly honoured with the name and title of " *Hlafard*, which is as much to say as *an aforder of laf*, that is a " *bread-giver:* intending (as it seemeth) by *bread*, the sustenance " of man; that being the substance of our food, the most agree- " able to nature, and that which in our daily prayers we " especially desire at the hands of God."

" And if we duly observe it, wee shall finde that our nobility " of England which generally doe beare the name of Lord, have " alwaies, and as it were of a successive custome (rightly ac- " cording unto that honourable name) maintayned and fed more " people, to wit, of their servants, retayners, dependants, tenants, " as also the poore, than the nobility of any country in the con- " tinent, which surely is a thing very honourable and laudable, " and most well befitting noblemen and right noble minds."

Lady. " The name or title of *lady*, our honourable appellation " generally for all principall women, extendeth so farre, as that " it not only mounteth up from the wife of the knight to the " wife of the king, but remaineth to some women whose hus- " bands are no knights, such as having bin lord majors are " afterward only called masters, as namely the aldermen of York.

" It was anciently written *hleafdian* or *leafdian*, from whence " it came to the *lafdy*, and lastly *lady*. I have shewed here last " before how *hlaf* or *laf* was sometime our name of *bread*, as also

H. Nor does it so signify. Hlaꝼdiᵹ signifies and is merely *lofty*, i. e, *raised* or *exalted:* her birth being intirely out of the question; the wife following the condition of the husband. But I wish you here to observe, that the past participle of the verb Hliꝼian, besides LOAF, LORD, and LADY, has furnished us with two other supposed substantives: viz. LIFT (Lẏꝼꞇ) and LOFT.

The former of these, LIFT, is not used at present in England; but, I am told, is still common in Scotland.

> " With that the dow
> " Heich in the LIFT full glaide he gan behald."
>
> *Douglas, booke* 5, *pag.* 144.
>
> " Under the LIFT the maist gentyl rieure."
>
> *Douglas, booke* 8, *pag.* 241.

" the reason why our noble and principall men came to be " honoured in the name of *Laford*, which now is LORD, and " even the like in corespondence of reason must appeare in this " name of *leafdian*, the feminine of *Laford:* the first syllable " whereof being anciently written *hleaf* and not *hlaf*, must not " therefore alienate it from the like nature and sense; for that " only seemeth to have bin the feminine sound; and we sea " that of *leafdian* we have not retained *leady* but *lady*. Well " then both *hlaf* and *hleaf* we must here understand to signifie " one thing, which is *bread: dian* is as much to say as *serve;* " and so is *leafdian*, a *bread-server*. Whereby it appeareth that " as the *Laford* did allow food and sustenance, so the *leafdian* " did see it served and disposed to the guests. And our ancient " and yet continued custome that our *ladies* and *gentlewomen* doe " use to carue and serve their guests at the table, which in other " countries is altogether strange and unusuall, doth for proofe " hereof well accord and corespond with this our ancient and " honourable feminine appellation."

" Nane uthir wyse, than as sum tyme we se
" The schynand brokin thundris lichtyng fle,
" Peirsand the wattry cloudis in the LIFT."

Douglas, *booke* 8, *pag*. 255.

" For suddanlie thay se, or thay be war,
" The fyre flaucht beting from the LIFT on fer,
" Cum with the thundris hidduous rumbling blast."

Douglas booke 8, *p*. 261.

" And on that part quhar the LIFT was maist clere
" Towart the left hand maid ane thundering."

Douglas, *booke* 9, *pag*. 300.

" Wyth stormy tempestis and the northin blastis,
" Quhilk cloudis skatteris, and al the LIFT ouercastis."

Douglas booke 9, *pag*. 302.

" Ane huge clamour thay rasit and womenting,
" Beting thare breistis, quhil all the LIFT did ryng."

Douglas, *boke* 11, *pag*. 360.

" The sparrow chirmis in the wallis clyft
" Goldspink and lintquhite fordynnand the LYFT."

Douglas, *Prol. to booke* 12, *pag*. 403.

" Beliue ouer al the LIFT upsemyt rise
" The fell tempest." *Douglas*, *booke* 12, *pag*. 418.

" But lo ane sworl of fyre blesis up thraw
" Lemand towart the LIFT the flamb he saw."

Douglas, *booke* 12, *pag*. 435.

" And as I lukit on the LIFT me by,
" All birnand rede gan waxin the euin sky."

Douglas, *Prol. to booke* 13, *pag*. 449.

LIFT....Is the past participle hlıꝼoꝺ or LIFED; obtained, in the usual manner, by adding the participial termination oꝺ or ED to hlıꝼ or *lif*, *lifed*, *lif'd*, *lift*. Seeing the signification of the word LIFT, you will not wonder that it is perfectly equivalent to HEAVEN; and that in all the foregoing passages you may, if you please, subsitute *Heaven*

for *lift:* one being the past participle of Ƕlıƿan, and the other of Ƕeaƿan.

Loft (our common name for a *raised, elevated* or *high* room or chamber) is likewise the past participle of Ƕlıƿan; obtained in the same manner, by adding the participial termination ED to the past tense Ƕlaƿ or *lawf.*

Lafed (A broad) *laf'd, laft*....or LOFT.

> "A heart where dread was neuer so imprest,
> "To hide the thought that might the truth aduaunce,
> "In neither fortune LOFT, nor yet represt,
> "To swell in wealth, or yeeld unto mischaunce."
>
> *Songes and Sonets, by the Earl of Surry, fol.* 16, *pag.* 2.
>
> "Absence, my friende, workes wonders oft,
> "Now brings full low, that lay full LOFT."
>
> *Songes, &c. by the Earl of Surry, &c. fol.* 87, *pag.* 1.

Being thus in possession of the supposed substantive LOFT, the language proceeded in its usual way of forming an adjective by adding ıᵹ to it; which our modern language uniformly, in all cases, changes to Y. Hence the adjective LOFTY.

LOFTY and LADY } Are the same word, the same participle, the same adjective; and mean merely *raised, elevated, exalted.*

F. I cannot take this leap with you at once from LOFTY to LADY: they are too distant for me. I must have some station or some steps between, or I shall never reach it. I do not boggle at the difference between O and A, or, as it was pronounced, AW. That change is perpetually made. But the FT in the one, instead of D in the other, I cannot so easily get over. Besides, we use the

one as a substantive, and the other as an adjective.

H. It is the F alone which, being retained in the one and suppressed in the other, causes all your difficulty, and all the difference between the words.

Hlaꝼ, Hlaꝼoꝺ, Hlaꝼꝺ, Hlaꝼꝺ-iᵹ

omitting the incipient H, is in our modern character,

Laf, lafed, laf'd, lafd-y

If the F is retained in the word, the immediately subsequent D is, as usual, changed to T: and the word will be *lafty* (A broad) or LOFTY.

If the F is suppressed, no cause remains for changing the D, and the word will be LADY.

It is not necessary, I suppose, to say one word to explain why LADY is used as a substantive. Their frequent recurrence causes the same to numberless other adjectives which are now considered as substantives.

F. It seems rather extraordinary to me, that you should derive from one common stock so many different words, which in their common use and application do not, at first sight, appear to have any the smallest relation to each other. That *lord* and *lady* however might have a common origin, and be derived from the same source, I could very well suppose. But how their meaning should be connected with the *lift*, a loft, and a *loaf*, I confess I had not imagined. I do see at present the common link which holds them together. But, though you did the same thing before with the verbs Heaꝼan and ꞅciꞇan, yet, I suppose, such coincidencies are rare.

H. No: It is the necessary condition of all languages. It is the lot of man, as of all other animals, to have few different ideas; (and there is a good physical reason for it) though we have many words: and yet, even of them, by no means so many as we are supposed to have. I mean, of words with different significations. What you now notice would have happened often before, if I had not been careful to keep it out of sight, till you should be ripe for it.

At first, if you remember, we were led to a discovery of these hidden participles only by the participial terminations ED, EN, and T. But we have now proceeded a little farther, and have discovered another set of participles which we obtain by a change of the characteristic letter of the verb. We may now therefore look back to those participles we at first noticed; and add to them those which are derived from the same common stock, and which I forbore at the same time to mention. Thus

BROWN and BRUNT } As well as BRAND[d], are the past participle of the verb *to bren*, or *to brin*. The French and Italians have in their languages this same participle; written by them *brun* and *bruno*. BROWN means *burned*, (*subaud.* colour). It is that colour which things have that have been *burned*.

"Newe grene chese of smalle clammynes com-
"fortethe a hotte stomake, as Rasis sayth, it

[d] In BRANDY, (German *brand-wein*) *brand* is the same participle.

"represssethe his BROUNES and hete." *Regiment of Helthe, fol.* 61, *pag.* 1. *(*1541.*) By T. Paynel.*

"It BOURNETH ouer moche."

Regiment of Helthe, fol. 61, *pag* 1.

(Hence also the Italians have their *bronzo:* from which the French and English have their *bronze.*)

Nor is this peculiar to our language alone; nor to this colour only. All colours in all languages must have their denomination from some common object, or from some circumstances which produce these colours. So Vossius well derives FUSCUS...."παρα το φωσκειν, quod Hippocrati est *ustulare.* Nam quæ ustulantur *fusca* reddunt." In the same manner,

YELLOW....Ᵹeælᵹeð, Ᵹe-ælᵹ) is the past participle of Ᵹe-ælan, accendere. The Italian *giallo* and the French (Ᵹe-ælᵹen) *gialne, jaune,* are the same participle. So the Latin words *flammeus* and *flavus* from φλεγω φλεγμα, *flamma.*

GREEN.....is the past participle of Ᵹꞃenian, virescere: as *viridis* of *virere,* and *prasinus* from Πρασον.

WHITE....is the past participle of ΘΛΦϚΛΝ, spumare.

GREY....of Ᵹeꞃeᵹan, inficere, &c.

BRUNT....*(brun-ed, brun'd, brunt)* i. e. *burnt,* is the same participle as BROWN or *brun.* In speaking of a battle....To bear the BRUNT of the day.... is to bear the *heat,* the *hot* or *burnt* part of it.

"Enceladus body with thunder lyis half BRONT."

Douglas, booke 3, *pag.* 87.

"I report me unto the kynges maiestye that ded "is, whiche at the fyrst BROUNT, as sone as he "toke Godes cause in hand, that leopard and "dragon of Rome, did not only solicitat thole "forene worold against him, but &c.

Declaracion of Christe. By Johan Hoper. [1547.]

"With what reason could ye thinke, that if ye "bode the *hote* BRUNT of battaile, but ye must "feele the smart."

The Hurt of Sedition. By sir John Cheke.

LOG and LOAD } As well as LAW, are also the past participle of ΛΆΓΓΑΝ lecȝan, ponere, *to lay.* Laȝ (A broad, and retaining the sound of the ȝ) LOG, from the Anglo-Saxon, corresponds with post from the Latin. We say indifferently...."To stand like a post," or "to "stand like a LOG" in our way. *Lag-ed* or *lag'd* (dismissing the sound of the ȝ) becomes *lad* (A broad) or LOAD. And you will not fail to observe, that, though *weight* is subaud. and therefore implied in the word LOAD; yet *weight* is not LOAD, until cuivis *impositum*.

SHEER
SHERD
SHRED
SHORE and SCORE
SHORT
SHORN
SHOWER
SHARE and SCAR
SHARD
SHIRE
SHIRT and SKIRT

} All these so variously written and pronounced; and now so differently and distinctly applied; are yet merely the past participle of ꞅcıꞃan, *to shear*, to cut, to divide, to separate. And they were formerly used indifferently.

Nor have we any occasion to travel for their etymology (I cannot say *with* Dr. Johnson, for he himself never advanced a single footstep towards any of them, but by his ignorant direction) to the Dutch, the Swedish, the Islandic, the French, the Frisick. It is true that all these languages, as well as the German, the Danish, and even the Italian and the Spanish, share this participle in common with ourselves: and if that be etymology, barely to find out a similar word in some other language, the business of the etymologist is perfectly idle and ridiculous. For they might all refer each to the other, without any one of them ever arriving at a meaning. But the Italian, the French and the Spanish have this participle from our northern ancestors: and in our own language the etymology of all these words is to be found: and from a northern language only can they be rationally explained. The Italian and French etymologists are therefore in some sort excusable for the trash they have written on the northern words in their language: If I was not afraid of being condemned by my own sentence, I should add, an Englishman has no excuse.

To exemplify and confirm what I have said, I will give you a few instances; your own reading will furnish you with as many more as you please.

> " Bot thare was na dynt mycht thare federis SCHER."
>
> *Douglas, booke* 3, *pag*. 75.

> " And thay that with scharp cultir *teile* or SCHERE
> " Of Rutuly the hilly knollis hie."
>
> *Douglas, booke* 7, *pag*. 237.

" Than the reuthful Eneas kest his spere
" Quhilk throw Mezentius armour dyd all SCHERE."
Douglas, booke 10, *pag*. 347.

" And bad thay suld with ane scharp knyfe that tyde
" SCHERE down the wound and mak it large and wyde."
Douglas, booke 12, *pag*. 423.

" And with that word his SCHERAND swerd als tyte
" *Hynt* out of sceith." *Douglas, booke* 4, *pag*. 120.

" And with ful flude flowing fra *toun* to *toun*
" Throw fertil feildis SCHERING thare and here."
Douglas, booke 8, *pag*. 241.

" But with no craft of combes brode
" Thei might hir hore lockes shode,
" And she ne wolde not be SHORE."
Gower, lib. 1, *fol*. 17, *pag*. 2, *col*. 1.

" Like as the Nazareans, as sone as euer they had vowed,
" thei SHORE of streight ways their heare."
Dr. Martin, of priestes unlaufúl mariages, chap. 8, *pag*. 117.

" I am glad thy father's dead.
" Thy match was mortal to him: and pure greefe
" SHORE his old thred in twaine."
Othello, pag. 337.

" O sister three, come, come to mee,
" With hands as pale as milke,
" Lay them in gore, since you haue SCHORE
" With SHEERES his thred of silke."
Mids. Nights Dreame, pag. 161.

" On cais thare stude ane meikle schip that tyde,
" Hir wail joned til ane SCHORE rolkis syde."
Douglas, booke 10, *pag*. 342.

" And fra hir hie windois can espy
" With bent sail caryand furth the nauy
" The coistis and the SCHORE all desolate."
Douglas, booke 4, *pag*. 120.

" Smate with sic fard, the airis in flendris lap,
" Hir forschyp hang, and sum dele SCHORIT throw."
Douglas, booke 5, *pag*. 134.

" With mantil rent and SCHORNE men micht him se."
Douglas, booke 8, *pag*. 269.

" His berdles chekis or his chaftis round
" In sunder SCHORNE has with ane greslie wound."
Douglas, booke 9, *pag*. 305.

" Syne smate he Lycas, and him has al to lorne,
" That of his dede moderis wame furth was SCHORNE."
Douglas, booke 10, *pag*. 326.

" And lyke as sum tyme cloudis *bristis* attanis,
" The SCHOURE furth yettand of hoppand halestanys."
Douglas, booke 10, *pag*. 348.

" His feris has this pray ressauit *raith*,
" And to thare meat addressis it to graith,
" *Hynt* of the hydis, made the boukis bare
" Rent furth the entrellis, sum into *talyeis* SCHARE."
Douglas, booke 1, *pag*. 19.

" The god of loue, whiche al to SCHARE
" Myn herte with his arowes kene."
Rom. of the Rose, fol. 128, *pag*. 2, *col*. 2.

" I had my feather shot SHAER away."
B. and Fletcher, Knyght of the Burning Pestle.

" And eke full ofte a littel SKARE
" Upon a banke, or men be ware,
" Let in the streme, whiche with gret peine
" If any man it shal restreine."
Gower, prol. fol. 3, *pag*. 2, *col*. 2.

" I dare aduenture mee for to keepe her from an
" harder SHOURE than euer I kept her."
Hist. of Prince Arthur, 3d *part, chap*. 155.

" Yet Lug, whose longer course doth grace the goodly SHEERE."
Poly-olbion, song 6.

" Which manly Malvern sees from furthest of the SHEER."
Poly-olbion, song 7.

" Yet both of good account are reckned in the SHIERE."
Poly-olbion, song 7.

SHERD and SHRED have been already explained. SHEER, as we now use it, means *separated* from every thing else. As when we say...."SHEER "ignorance," i. e. *separated* from any the smallest mixture of information; or, *separated* from any other motive. So in the instance from Beaumont and Fletcher (who wrote it SHAER) it means, that the feather was so *separated* by the shot, as not to leave the smallest particle behind.

SHORE, as the sea-*shore* or *shore* of a river (which latter expression Dr. Johnson, without any reason, calls "a licentious use" of the word) is the place where the continuity of the land is interrupted or *separated* by the sea or the river. Observe, that SHORE is not any determined spot, it is of no size, shape, nor dimensions; but relates merely to the separation of land from land.

Shored, shor'd, SHORT (or, as Douglas has written it, SCHORIT) cut off; is opposed to LONG, which means *extended:* LONG being also the past participle of lenȝian, to extend, or to stretch out.

SHIRT and SKIRT (i. e. ſcıpeð) is the same participle, differently pronounced, written, and applied.

SHOWER (in Anglo-Saxon ſcyuꞃ and ſcuꞃ) means merely *broken, divided, separated: (subaud.* clouds). Junius and Skinner had some notion of the meaning of this word; Johnson none.

SCORE, when used for the number *twenty*, has been well and rationally accounted for, by supposing that our unlearned ancestors, to avoid the embarrassment of large numbers, when they had

made twice ten notches, cut off the piece or *talley (taglié)* containing them; and afterwards counted the SCORES or pieces cut off; and reckoned by the number of *separated* pieces, or by SCORES.

SCORE, for account or reckoning, is well explained, and in the same manner; from the time when divisions, marks, or notches, cut in pieces of stick or wood, were used instead of those Arabian figures we now employ. This antient manner of reckoning is humourously noted by Shakspear.

"Thou hast most traiterously corrupted the "youth of the realme, in erecting a grammer "schoole; and whereas before our forefathers had "no other bookes but the SCORE and the TALLY, "thou hast caused printing to be used."

Second Part, Henry VI. *pag.* 141.

SHARE, SHIRE, SCAR, one and the same past participle, mean *separated, divided.* SHARE, any *separated* part or portion. SHIRE, a *separated* part or portion of this realm. And though we now apply SCAR only to a cicatrix, or the remaining mark of a *separation;* it was formerly applied to any *separated* part.

In the instance I produced to you from Gower, he calls it...."a littel SKARE upon a banke that lets "in the streame." So you will find in Ray's North country words (pag. 52.) that what we now call *port-sherds*, or *port-shards*, are likewise called *pot*-SCARS or *pot*-SHREDS. You will find too, that where we now use SCAR, was formerly used SCORE, with the same meaning: as in *Ray's Proverbs* (pag. 19.)...."Slander leaves a SCORE behind it."

....So the "*cliffe* of a rocke" (i. e. the *cleaved* part of it) as Ray informs us, is still called a "SCARRE." Douglas, we have seen, calls it...." ane SCHORE rolkis syde."

"And northward from her springs haps SCARDALE forth to find,
"Which, like her mistress Peake, is naturally inclin'd
"To thrust forth ragged CLEEVES, with which she scattered lies,
"As busy nature here could not herself suffice,
"Of this oft-alt'ring earth the sundry shapes to show,
"That from my entrance here doth *rough* and *rougher* grow,
"Which of a lowly dale although the name it bear,
"You, by the rocks, might think that it a mountain were,
"From which it takes the name of SCARDALE."

Poly-olbion, song 26.

"As first without herself at sea to make her strong,
"And fence her farthest point from that rough Neptune's rage,
"The isle of Walney lies; whose longitude doth swage
"His fury, when his waves on Furnesse seems to war,
"Whose crooked back is arm'd with many a rugged SCAR
"Against his boist'rous shocks."

Poly-olbion, song 27.

The SHARE-BORNE is so called, because it is placed where the body is *separated* or *divided*. So Douglas, booke 3, pag. 82, says

"Ane fair virginis body doune to hir SCHERE."

PLOUGH-SHARE is a *plough-sheerer*, contracted to avoid the repetition ER, ER.

A pair of SHEERS, a pair of SHEERERS.

"Quhais woll or fleis was neuer clepit with SCHERE."

Douglas, booke 12, *pag.* 413.

The Italian *scerre*, *sciarrare*, and *schiera*; and the French *a l' ecart*, and *dechirer*, sufficiently speak

the same northern origin; and none other has been or can be found for them(e)."

BLUNT....as BLIND has been shewn to be *blin-ed:* so BLUNT is *blon-ed,* the past participle of the Anglo-Saxon verb blınnan, *to blin,* to stop. *Blon* is the regular Anglo-Saxon past tense; to which by adding ED, we have *blon-ed, blon'd, blont,* or BLUNT: i. e. *stopped* in its decreasing progress towards a *point* or an *edge.*

FOE, FOH! FAUGH! — Upon a former occasion, you may remember, I considered the adverb or interjection FIE! as the imperative of the verb ꝼıan, *to hate:* and I have very lately shewn FIEND ꝼıanꝺ, to be the present participle of the same verb. Now that we have noticed the usual and regular change of the characteristic letter of the verbs, I suppose that you are at once aware that FOE, ꝼa, is the past tense, and therefore past participle, of the same verb ꝼıan; and means (*subaud.* any one,) *hated.*

I think you must at the same time perceive, that the nauseating (interjection, as it is called) FOH! or FAUGH! is merely the same past participle(f).

(e) *Scerre* Menage derives from *eligere.*
Sciarrare from the French *escarter.*
Schiera from the Latin *spira.*
Ecart from *ex parte.*
And *Dechirer* from *dilacerare.*

(f) "μη γενοιτο, in Greake, sygnyfyeth detestacyon, as we "speake wyth one syllable in Englyshe, FYE." *Detection of the Deuils Sophistrie, by Steuen Gardiner, bp. of Winchester, fol.* 64, *pag.* 1.

" Foh! one may smel in such, a will most ranke,
" Foule disproportions, thoughts unnaturall."

Othello, pag. 324.

FEN } FAINT } In the explanation of *fenowed, vinewed* or *whinid*, the past participle of ƿyniȝean; I mentioned FEN and FAINT, as past participles of the same verb. But I forbore at that time to consider them more particularly, because no mention had then been made of the change of the characteristic letter.

FAN or FEN is the past tense, and therefore past participle, of ƿyniȝean; and means *corrupted, spoiled, decayed, withered.* In modern speech we apply FEN only to stagnated or corrupted water; but it was formerly applyed to any corrupted or decayed, or spoiled substance.

" Quhen that Nisis fallis unhappely
" Upoun the glouit blude, quhar as fast by
" The stirkis for the sacrifyce per case
" War newly brytnit, quhareof all the place
" And the grene *gers bedewit* was and wet:
" As this younghere hereon tredeand fute set,
" Ioly and blyith, wening him victour round,
" He *slaid* and stummerit on the sliddry ground,
" And fell at erd grufelingis amid the FEN,
" Or beistis blude of sacrifyce."

Douglas, booke 5, *pag.* 138.

FAINT is *faned, fand, fant,* or *fened, fend, fent.* The French participle *fané*, of the verb *faner* or *fener* is also from ƿyniȝean.

" La Rose est ainsi appellée pour ce qu' elle " jette un grand flux d' odeur, ausi est ce pour- " quoy elle se *fene* est ce passe bientost." *Amyot. Morales de Plutarque.* 3 *liv. Des propos de table.*

RAFT....As RIFT *(riv'd)* was shewn to be the past participle of *to rive;* so RAFT *(rafed)* is the past participle of ꞃeꝼan, ꞃeaꝼian, rapere, to rive, to reave or bereave, to tear away.

ROUGH (ꞃoꝼ) and RIFF-RAFF are the same participle.

" What gylte of me? what fel experience
" Hath me RAFTE, alas, thyne aduertence?
" O trust, O faythe, O depe assuraunce
" Who hath me RAFTE Creseyde."

Troylus, boke 5, fol. 197, *pag.* 1, *col.* 2.

" But priuely she cought forth a knyfe
" And therwithal she RAFTE herselfe her lyfe.

Lucrece, fol. 216, *pag.* 1, *col.* 1.

CLOUGH } As well as *cleeve, cleft, cliff, clift*
CLOUT } and *cloven,* are the past participle of Ꝣhoꝼian, findere, *to cleave.*

" She fayned her, as that she must gon
" There as ye wote, that euery wight hath nede,
" And when she of this byl hath taken hede,
" She rent it al to CLOUTES, and at last
" Into the preuy sothly she it cast."

Marchaunts Tale, fol. 31, *p.* 2, *col.* 2.

" She ne had on but a strayte olde sacke
" And many a CLOUTE on it there stacke."

Rom. of the Rose, fol. 122, *pag.* 1, *col.*

" And cast on my clothes *clouted* and hole."

Vision of P. Ploughman, fol. 31, *pag.* 2.

Clouve, clough, cleaved or divided....into small pieces. *Clouved, clouv'd, clout.*

" Indeede a must shoote nearer, or heele ne're " hit the CLOUT." *Loue's Labour lost, act* 4.

Clouted cream is so called for the same reason.

WOOF....As WEFT, before noticed, in the past participle of Ƿeꝼan, to weave.

"And yet the spacious bredth of this diuision
"Admits no orifex for a point as subtle
"As Ariachne's broken WOOFE to enter."

Troylus and Cressida.

TAG....as well as TIGHT, is the past participle of tian, vincire.

FORD....S. Johnson says, most untruly, that this word...." sometimes signifies the stream, the cur-" rent, without any consideration of passage or " shallowness."(g)

As FART, so FORD is the past participle of ꝼaꞃan, *to go;* and always, without exception, means *gone*, i. e. a place *gone* over or through.

WANE, WAN, WAND } Are all (as well as WANT and GAUNT beforementioned) the past participle of Ƿanian, *to wane*, to decrease, to fall away; and mean *decreased*, or fallen away. The moon in the WANE, is the moon in a *decreased* state. Skelton, page 167, edit. 1736, says.... " The waters were WAN," i. e. decreased.

(g) " FORD, says Junius, *vadum*, qualiscunque via aut transitus " per flumen. A. S. ꝼoꞃð, a ꝼaꞃan, ire, transire: quam originem " tradit Guntherus Ligurini sui lib. primo:

" Sede satis notâ, rapido quæ proxima Mogo
" Clara situ, populoque frequens, muroque decora eſt,
" Sed rude nomen habet: nam Teutonus incola dixit
" *Franconefurt;* nobis liceat sermone Latino
" Francorum dixisse *vadum;* quia Carolus illic
" Saxonas, indomitâ nimium feritate rebelles
" Oppugnans, rapidi latissima flumine Mogi
" Ignoto fregisse vado, mediumque per amnem
" Transmisisse suas, neglecto ponte, cohortes
" Creditur, inde locis mansurum nomen inhæsit,"

"His spear, to equal which the smallest pine
"Hewn on Norwegian hills, to be the mast
"Of some great Admiral, were but a WAND."

Paradise Lost, book 1, *verse* 294.

TALL
TOLL
TOOL
TOIL
TAILLE } All these words, as well as TILT, which we have already explained, however different they may at first sight appear, are all one word, with one meaning; and are the past participle of the Anglo-Saxon verb tilian, *to lift up, to till.*

TALL, and the French word taille (as applied to stature) i. e. raised, lifted up; require, I suppose, no explanation.

TOLL, and the French word *taille* (which is taken of goods) differ only in pronunciation and consequent writing of them. It is a part *lifted off* or taken away. Nor will this use of the word appear extraordinary, when we consider the common expressions of....*to raise* taxes....*to levy* taxes.... *lever* des impots....A *levey* upon any persons....une *levée*.

The TOLL of a bell, is, its being *lifted up*, which causes that sound we call its TOLL.

TOOL is (some instrument, any instrument) *lifted up*, or taken up, to work with.

TOIL (for labour) applied perhaps at first principally to having *tilled* (or lifted up) the earth; afterwards to other sorts of labour. The verb was formerly written in English *tueil* and *tuoil*.

"Biholde ye the lilies of the feeld hou thei wexen: thei *tueilen* not, nether spinnen."

Matheu. chap. vi.

"Greteth well Marie: the whiche hath *tuailid* myche in us." *Romans, chap.* xvi.

TOIL (for a snare) is any thing *lifted up* or raised, for the purpose of ensnaring any animal. As a spider's web is a TOIL (something *lifted up*) to catch flies: springes and nets, TOILS for other animals.

BATCH....as well as BACON (before explained) is the past participle of *bacan*, to bake. The indifferent pronounciation of CH or K, ought not to cause any difficulty: for it prevails throughout the whole language: as *link* and *linch*, *rick* and *rich*, &c.

A BATCH of bread, is, the bread *baked* at one time.

I have already said that BARREN is the past participle of the verb *to bar*: and that, when we apply this word *barren* either to land or to females, we assert the passage, either from the womb or the earth, to be *barr-en* or *barr-ed* from bearing any thing into the world or into life.

Our English verb *to bar* is the Gothic and Anglo-Saxon verb 𐌱𐌰𐌹𐍂𐌲𐌰𐌽, beoꞃᵹan, biꞃᵹan, byꞃᵹan; which means, to defend, to keep safe, to protect, to arm, to guard, to secure, to fortify, to strengthen. And the past participle of this verb has furnished our language with the following supposed substantives.

A BAR
A BARN
A BARON
A BARGE
A BARGAIN
A BARK, a vessel
The BARK of a tree
The BARK of a dog
A BARKEN
A HAUBERK
A BURGH
or
BOROUGH
A BURROW
or
WARREN
A BOROWE
BURIAL
HAUBERG
USBERGO

A BAR, in all its uses, is a *defence*: that by which any thing is *fortified*, *strengthened*, or *defended*.

A BARN (*bar-en*, *bar'n*) is a covered inclosure, in which the grain &c. is protected or defended from the weather, from depredation, &c.

A BARON is an armed, defenceful, or powerful man.

A BARGE is a strong boat.

A BARGAIN is a confirmed, strengthened agreement. .....After two persons have agreed upon a subject, it is usual to conclude with asking....Is it a BARGAIN? Is it confirmed?

A BARK is a stout vessel.

The BARK of a tree is its defence: that by which the tree is defended from the weather &c. "The "cause is, for that trees last according to the "strength and quantity of their sap and juice; "being well *munited* by their BARK against the "injuries of the air."

Bacon's Natural History, Century 6.

The BARK of a dog is that by which we are defended by that animal.

A BARKEN, according to Skinner....."Vox in "comitatu Wilts usitatissima, atrium, a *yard* of a "house vel a verbo *to barr;* vel a Germ. *Bergen*,

"abscondere; A. S. Beoꞃȝan, munire, q. d. locus "clausus, respectu sc. agrorum."

A HAUBERK. Vossius, Wachter, and Caseneuve concur in its etymology....."*Halsberga* vel "*Halsperga*, vox est Saxonica, proprieque signat "thoracem ferreum, sive armaturam colli et "pectoris; ab *Hals*, collum, et *Bergen*, tegere, "protegere, munire. Quomodo et in Legg. Ripu-"ariis cap. 36, §. 11. *Bainberga*, pro ocrea, sive "crurum armatura."

Vossius, De vitiis sermonis, lib. 2, *cap*. 9.

The French, in their accustomed manner changing the L into Ƕalꞅ to U, made the word HAUBURG: and the Italians, in their manner, made it USBERGO.

A BURGH or BOROUGH meant formerly a fortified *town*,

A BURROW for rabbets, &c. is a defended or protected place: to which a WARREN is synonimous, meaning the same thing: for WARREN is the past participle of *Ꝩ*eꞃian, defendere, protegere, tueri.

"FOXIS han BORWIS or dennes. and *briddis* of "the eir han nestis, but mannes sone hath not "where he shal reste his hede."

Mattheu. chap. viii. (v. 20.)

A BOROWE was formerly used for what we now call a *security*, any person or thing by which repayment is *secured;* and by which the lender is defended or guarded from the loss of his loan.

"Thou broughtest me *borowes* my biddings to fulfyll."

Vis. of P. Ploughman, fol. 5, *pag*. 2.

"For I dare be his bold *borowe* that do bet will he neuer."
Id. fol. 47, *pag.* 2.

"And I will be your *borow* ye shall haue bred and cloth."
Id. fol. 115, *pag.* 1.

"We fynde in the lyfe of saynt Nycholas, that "a Iewe lente a crysten man a grete somme of "golde unto a certayne daye, and toke no "sykernesse of him, but his faythe and saynt "Nycholas to BOROWE."

Diues and Pauper, 2d comm. cap. 9.

"I praye God and saynt Nycholas that was thy "BOROWE, that harde vengeaunce come to the."

Diues and Pauper, 2d comm. cap. 9.

"Yf the *borower* upon usure fayle of his daye "of payment, he that is his BOROWE may paye "that moneye with the usure to the *lener*, and do "his dettour for whome he is BOROWE paye to hym "ayen that moneye with the usure. For it is to "the BOROWE none usure."

Diues and Pauper, 7th comm. cap. 25.

BURIAL, byrgel, is the diminutive of byrig or *burgh;* a defended or fortified place. *To bury*, byrgan, sepelire, means *to defend:* as Gray in his elegy expresses it...." These bones from insult to "protect." It cannot escape you, that the Latin *sepelire* has the same meaning: for *seps* or *sepes* "notat id, quod objectum, prohibit introitum in "agrum vel hortum."

STERN, in its different applications, has already been shewn to be the past participle of the verb styran, to stir, to steer, to move. This participle also gives us the following substantives.

STORE
STOUR
STURT
START
STIR
STURDY
ÉTOURDI

A STORE is the collective term for any quantity or number of things *stirred* or moved into some one place together.

STOUR (A. S. ſꞇuꞃ), formerly in much use, means *moved*, *stirred:* and was applied equally to dust, to water, and to men; all of them things easily moved.

> "Besely our folkis gan to pingil and strife,
> "Swepand the flude with lang routhis belife,
> "And up thai welt the STOURE of fomy see."
>
> *Douglas, booke* 3, *pag.* 77.

> "Upsprang the clamour, and the rerd furth went
> "Hie in the skyis of mony marinere,
> "The fmoy STOURE of seyis rays thare and here."
>
> *Douglas, booke* 5, *pag.* 132.

> "Bot we that bene of nature derf and doure
> "Cummin of kynde as kene men in ane STOURE."
>
> *Douglas, booke* 9, *pag.* 299.

> "Be this the Troianis in thare new ciete
> "Ane dusty sop uprisand gan do se,
> "Full thik of STOURE *upthryngand* in the are."
>
> *Douglas, booke* 9, *pag.* 274.

> "The STOURE encressis furius and wod."
>
> *Douglas, booke* 11, *pag.* 387.

> "And not forsoith the lakkest weriour,
> "Bot forcy man and richt stalwart in STOURE."
>
> *Douglas, booke* 11, *pag.* 389.

> "The siluer scalit fyschis on the grete,
> "Ouer thwort clere stremes sprinkilland for the hete,
> "With fynnys schinand broun as synopare,
> "And chesal talis, STOURAND here and thare."
>
> *Douglas, Prol. booke* 12, *pag.* 400.

> "The knyght was fayre and styffe in STOUR."
>
> *Rom. of the Rose, fol.* 126, *pag.* 1, *col.* 1.

"They fight, and bringen horse and man to grounde
"And with her axes out the braynes quel,
"But in the laste STOURE, sothe to tel,
"The folke of Troy hem seluen so misleden
"That with the worse at night home they fleden."
Troylus, boke 4, *fol.* 182, *pag.* 2, *col.* 1.

"Lo a greet STYRYNG was maid in the see, so "that the litil ship was *hilid* with wawys."
Mattheu, chap. viii, (v. 24.)

"There found sir Bors more greater defence in "that knight then hee wend, for that sir Priden "was a full good knight, and hee wounded sir Bors "full euill and hee him againe. But euer this sir "Priden held the STOURE in like hard.
Hist. of Prince Arthur 3d part, chap. 72.

"Then began a great STURRE and much people was there slaine."
Hist. of P. Arthur, 3d part, chap. 154.

"He in the midst of all this STURRE and route,
"Gan bend his browe, and moue himselfe about."
Songes, &c. by the earle of Surrey, &c. fol. 89, *pag.* 2.

"And after those braue spirits in all those baleful STOWRS
"That with Duke Robert went against the pagan powers."
Poly-olbion, song 16.

"Such strange tumultuous STIRS upon this strife ensue."
Poly-olbion, song 4.

"Who with the same pretence
"In Norfolk rais'd such STIRS, as but with great expence
"Of blood was not appeas'd." *Poly-olbion, song* 22.

"Better redresse was entended, then your "UPSTIRRES and unquietnesse coulde obtaine."
Hurt of Sedition, by sir J. Cheke.

"Your pretensed cause of this monstrous "STURRE, is to encrease mens welth."

Hurt of Sedition.

"How daungerous it is to make STURRES at "home, when they doe not only make ouselues "weake, but also our enimies stronge."

Hurt of Sedition.

STURT is formed in the usual manner from STOUR, ꞅꞇuꞃ. *Stur-ed, stur'd, sturt.*

> "Dolorus my lyfe I led in STURT and pane."
>
> *Douglas, booke* 2, *pag.* 41.

> "Hyr moder, quham sa sone full desolate
> "Yone fals se reuer wyl leif in STURT, God wate."
>
> *Douglas, booke* 7, *pag.* 219.

> "Suffer me swelt, and end this cruel liffe,
> "Quhil doutsum is yit all syc STURT and striffe."
>
> *Douglas, booke* 8, *pag.* 263.

A START and a STIR require neither instance nor explanation.

By the accustomed addition of ıᵹ or y, to STOUR or ꞅꞇuꞃ, we have also the adjective STURDY, and the French *estourdi, etourdi.*

STORM....the past participle of sꞇẏꞃmıan, agitare, furere.

DAY....is the past participle daᵹ, of the Anglo-Saxon dæᵹıan, lucescere. By adding the participial termination EN to daᵹ, we have daᵹan or DAWN already mentioned.

I told you some time since that a CHURN is the past participle Ꞓẏꞃen, of the Anglo-Saxon verb Ꞓẏpan Acẏꞃan, vertere, revertere; and that it means *turned, turned about,* or *turned* backwards

and forwards. This same verb Ꞇyȷan, gives us also the following,

CHAR CHAIR AJAR CHEWR CHUR CAR CART	" A woman, and commanded " By such poore passion as the maid that " milkes " And does the meanest CHARES(h)." *Antony and Cleopatra, pag.* 364. " And when thou hast done this CHARE, ile " giue thee leaue " To play till doomsday." *Antony and Cleopatra, pag.* 367.

" That CHAR is CHAR'D; as the good wife said,
" when she hang'd her husband."

Ray's Proverbs, pag. 182.

" Here's two CHEWRES CHEWR'D: when wisdom is employ'd
" 'Tis ever thus." *Beaum. and Fletcher, Martial Maid.*

" All's CHARD when he is gone."

B. and Fletcher, Two noble Kinsmen.

" Lyke as ane bull dois rummesing and rare,
" Quhen he eschapis hurt one the altare,
" And CHARRIS by the ax with his nek wycht,
" Gif on the forehede the dynt hittis not richt."

Douglas, booke 2, *pag.* 46.

" The witches of Lapland are the Diuel's CHARE-women."

B. and Fletcher, Fair Maid of the Inn.

" CHARRE folks are never paid."

Ray's Proverbs, pag. 87.

" The pyping wind blaw up the dure ON CHAR."

Douglas, booke 3, *pag.* 83.

(h) Mr. Stevens, at this passage, cites Heywood's *Rape of Lucrece:*

" She, like a good wife, is teaching her servants sundry
" CHARES."

And *Promos and Cassandra:*

" Well, I must trudge to do a certain CHARE."

"Ane *schot* windo unschet ane litel ON CHAR."

Douglas, prol. to booke 7, pag. 202.

Menage, Minsheu, Junius, Skinner, &c. have no resource for the derivation of CHAIR, but the Greek *καθεδρα*; in which they all agree. But, though they travel so far for it, none of them has attempted to shew by what steps they proceed from *καθεδρα* to CHAIR. The process would be curious upon paper. But *καθεδρα*, though a *seat*, is not a CHAIR; nor does it convey the same meaning. CHAIR is a species of *seat*. It is not a fixed, but a moveable seat; *turned* about and *returned* at pleasure: and from that circumstance it has its denomination: it is a CHAIR-seat.

CAR, CART, CHARIOT, &c. and the Latin CARRUS are the same participle. This word was first introduced into the Roman language by Cæsar, who learned it in his war with the Germans. Vossius mistakingly supposes it derived from *currus*.

So CHAR-coal is wood *turned* coal by fire. We borrow nothing here from *carbone;* but the Latin etymologists must come to us for its meaning, which they cannot find elsewhere([i]). As they must likewise for *cardo*([j]); that on which the door is *turned* and *returned*.

([i]) CARBO, say the Latin etymologists, from *careo;* quia "*caret* flammâ. Or from *καρφω*, arefacio. Or from the Chaldaic.

([j]) "CARDO undo sit, docere conatus Servius ad 1 Æn: "*cardo* inquit, dictus; quasi *cor* januæ, quo movetur, *απο της* "*καρδιας*. Et Isidorus, lib. xv. cap. vii. *cardo*, inquit, est locus "in quo ostium *vertitur* et semper movetur, dictus *απο της* "*καρδιας;* quod, quasi *cor* hominem totum, ita ille cuneus

"This is the station of the cause, the argument "and material of all Paules pistels, even the tredsole "or groundsole wherupon, as the dore is *turned* "and *returned*, so are all his argumentes and "proces therupon treated and retreated."

Declaration, &c. *against Ioye. fol.* 25, *pag.* 1.

A CHUR-worm is so called, because it is *turned* about with great celerity.

To set the door or the window ACHAR, which we now write AJAR (or, as Douglas writes it, ON CHAR) is to put it neither quite open nor quite shut, but on the TURN or RETURN to either.

A CHAR-woman is one who does not abide in the house where she works, as a constant servant, but *returns* home to her own place of abode, and *returns* again to her work when she is required.

A CHAR, when used alone, means some single separate act, such as we likewise call a *turn*, or a *bout*, not any unintermitted coherent business or employment of long continuance. And in the same sense as CHAR was formerly used, we now use the word *turn*......I'll have a *bout* with him..... I'll take a *turn* at it.....That *turn* is served....

"januam regat ac moveat. Unde et proverbiale est, in *cardine* "rem esse.

"De etymo longe verisimiliora sunt quæ martinius adfert: "nempe ut κατα μεταθεσιν sit a κραδη, hoc est, *hamus*, vel aliud "ex quo quid suspenditur. Vel a κραδαω, hoc est *agito*: in "cardinibus enim janua agitatur *vertiturque*. Horum alterum "malim quam ut vel sit a κρατεω, *firmiter teneo*; quia januam "retinet. Vel a καρτος pro κρατος, hoc est, *robur*, *firmitas*, "quam janua in solis cardinibus habet."

G. J. Vossius.

(which is equivalent to....that CHAR is CHAR'D; though not so quaintly expressed; as it would be by saying....that *turn* is *turned.)*....One good *turn* deserves another. All these are common phrases.

.... " Doe my lord of Canterbury
" A shrewd *turne;* and hee's your friend for euer."
Henry 8, *pag.* 230,

.... " False gelden, gang thy gait,
" And du thy *turns* betimes: or I' is gar take
" Thy new breikes fra' thee and thy dublet tu."
Sad Shepherd.

" Gi' me my tankard there, hough. It's six a clock: I should ha' carried two *turns*, by this."
Every Man in his Humour, act 1, *sce.* 4.

F. What is the name of that fish which one of your friends......

H. Oh! You mean my gentle and amiable friend, Michael Pearson: forty years my steady and uniform accomplice and comforter in all my treasons; equally devoted with myself to the rights and happiness of our countrymen and fellow-creatures; which, for the last forty years in this country has by some persons been accounted the worst of treason. Yes: it was CHAR that he sent us: and I believe with Skinner, that it is so called...." quia " hic piscis rapide et celeriter se in aqua vertit."

YARE } Are the past participle of the Anglo-
YARD } Saxon verb Ᵹẏꞃƿan, Ᵹẏꞃian, to prepare: and it is formed in the accustomed manner, by changing the characteristic letter ẏ to A. YARE means *prepared.*

" The winde was good, the ship was YARE,
" Thei toke her leue, and forth thei fare."
Gower, lib. 5, *fol.* 101, *pag.* 2, *col.* 1.

"In all hast made hir YARE
"Towarde hir suster for to fare."
Gower, lib. 5, *fol.* 114, *pag.* 1, *col.* 2.

"And bad the maister make hym YARE,
"Tofore the wynde for he wolde fare."
Gower, lib. 8, *fol.* 184, *pag.* 1, *col.* 1.

"This Tereus let make his shyppes YARE,
"And into Greece himselfe is forth YFARE."
Chaucer, Phylomene, fol. 218, *pag.*

"I do desire to learne, sir: and I hope if you "haue occasion to use me for your owne *turne*, "you will find me YARE. For truly, sir, for your "kindnesse, I owe you a good *turne*."
Measure for Measure, pag. 76.

A YARD, to mete, or to measure with (before any certain extent was designated by the word) was called a Met-geard, or Mete-gyrd, or *mete-yard*, i. e. something *prepared* to mete or to measure with. This was its general name: and that *prepared* extension might be formed of any proper materials. When it was of wood, it was formerly called a YARDWAND, i. e. a *wand prepared* for the purpose. By common use, when we talk of mensuration, we now omit the preceding word *mete*, and the subsequent *wand;* and say singly a YARD.

Yar-en, yar'n, yarn, has been already explained.

To those participles noticed by me in the beginning of our conversation, and which terminated in ED, T, and EN, I have now added those which are also formed from the same verbs by a change of the characteristic letter. And I may now proceed to

other verbs which, by a change of the characteristic I or Y, have furnished the language with many other supposed nouns, which are really participles.

DOT....Skinner says "Muci globus vel grumus, "fort. a teut. *dotter*, ovi vitellus, i. e. muci crassioris globus vitello ovi incrassato similis." Johnson says...." It seems rather corrupted from *jot*."

DOT is merely the past participle of the Anglo-Saxon verb Dyttan occludere, obturare, to stop up, to shut in. It has the same meaning as dytted, *ditted*, occlusum. It is not "made to "mark any place in a writing;" but is, what we call, a full stop. The verb *to dit*, to stop up, is used, in its participle, by Douglas, booke 5. pag. 155.

> "The riuaris DITTIT with dede corpsis wox rede
> "Under bodyis bullerand; for sic multitude
> "Of slauchter he maid, quhil Exanthus the flude
> "Mycht fynd no wey to *rin* unto the see."
> .... gemerentque repleti
> Amnes, nec reperire viam atque evolvere posset
> In mare se Xanthus.

LID, LOT, BLOT, GLADE, CLOUD — These words, though seemingly of such different significations, have all but one meaning: viz. *covered*, *hidden*. And the only difference is in their modern distinct application or different subaudition.

LID and LOT were in the Anglo-Saxon, written hlid and hlot; and these, by the change of the characteristic letter I to I short and to O (as *writ*, *wrote*, *wroot*, *wrat*, *wrate*, of Ƿritan, to *write*)

are the regular past tense, and therefore past participle of Hliꝺan, tegere, operire, to *cover*. The Anglo-Saxon participle Hliꝺ, suppressing the aspirate, is the English LID, i. e. that by which any thing (vessel, box, &c.) is *covered*.

The Anglo-Saxon participle Hloð or Hloꞇ, suppressing the aspirate, is the English LOT, i. e. (something) *covered* or *hidden*.

" Playeng at the dyce standeth in LOTTE and " auenture of the dyce."

Diues and Pauper, 1*st comm. chap.* 38.

So we say....To draw LOTS. And to put any thing to the LOT.

Indifferently with Hliꝺan our ancestors used be-hliꝺan and Ᵹe-hliðan, with the same meaning.

Be-hloð or be-hloꞇ is the regular past tense and past participle of be-hliðan tegere; which is become our English BLOT: and you cannot fail to observe that a BLOT upon any thing extends just as far as that thing is *covered*, and no farther.

Ᵹe-hlyꝺ, Ᵹe-hlið, Ᵹe-hloꝺ, Ᵹe-hlað, is the regular past tense and past participle of Ᵹe-hliðan: and Ᵹe-hlað, is become the English GLADE; applied to a spot *covered* or *hidden* with trees or boughs.

From the same participle, I suppose, is formed our English word CLOUD(k). *Gehlod*, *gehloud*,

(k) " CLOUD videtur esse a κλύδων, fluctus, unda; quod nubes " undatim veluti fluctuent in media aeris regione: vel quod " imbres nubibus fusos horridus undarum de montibus deciden- " tium fragor et minax exestuantium consurgentiumque torren- " tium facies consequi soleat." *Junius*.

" CLOUD, Nubes, Minshew deflectit a *claudo*; quia percludit " et intercipit nobis solem. Somner a *clod* et *clodded*; quia sc.

gloud, *cloud*. For the same reason the Latin word *nubes* was formed from *nubere;* which means *to cover*....." Quia cœlum *nubit*, i. e. operit;" says Varro. And therefore *nupta* (i. e. *nubita*, *nubta*) is *femme couverte*.

In the same manner,

LOCK } In the Anglo-Saxon Loc. Beloc, are
BLOCK } the regular past participles of Lẏcan, Be-lẏcan, obserare, claudere.

So

LAST } In the Anglo-Saxon Ƕlæſτe and
BALLAST } Be-hlæſτe, are the past participles of Ƕlæſτan, and Be-hlaſτan, onerare. The French *lester* is the same word, dismissing the aspirate, and changing the Anglo-Saxon infinitive termination AN for the French infinitive termination ER.

BLAZE } A BLAZE or *blase* is the past tense
BLAST } (used as a participle) of Blæſan, flare: by adding to *blase* the participial termination ED, we have *blased*, *blas'd*, BLAST.

FROST....Is the past participle of ƿƿẏſan, to freeze. By the change of the characteristic Y, the regular past tense is ƿƿoſe, which we now write *froze:* adding the participial termination ED, we have *frosed*, *fros'd*, *frost*.

" est vapor concretus : sed utr. violentum est. Mer. Cas. tamen
" longè violentius deducit a Gr. ἀχλυς. Quid si deducerem ab
" A. S. Clut, Pannus, nobis *clout;* quia, instar panni, solem
" obtegere videtur. Sed nihil horum satisfacit. Mallem igitur
" a Belg. *kladde*, macula, litura ; kladden, maculare, fœdare ; et
" sane omnino ut maculæ seu lituræ chartam puram, ita nubes
" aerem fœdant et deturpant : hoc tandem ab alt. klot, klotte,
" nobis *clod*, grumus formare fortean non abs re esset."

Skinner.

NOD....Is the past participle of Hnigan, caput inclinare. The past tense of Hnigan is Hnah. By adding to Hnah or *nah*, the participial termination ED, we have *nahed*, nah'd, *nad* (A broad) or NOD.

YOKE....Is the past participle of the Anglo-Saxon verb Ge-ican. Ican, addere, adjicere, augere, jungere, gives us the English verb *to ich* (now commonly written *to eke).*

> " I speake too long, but 'tis to *peize* the time,
> " To ICH it, and to draw it out in length."
>
> *Merchant of Venice, pag.* 173.

Ge-ican, by the change of the characteristic I to O, gives us the past tense and past participle Geoc: which (by our accustomed substitution of Y for G) we now write YOK or YOKE.

" It is fulle good to a man whan he hath borne the YOK of our lorde from his youthe."

Diues and Pauper, 1*st comm. cap.* 21.

This same participle gives the Latin JUG-*um*, and the Italian *giogo.*

OLD } ELD } By the change of the characteristic I or Y, is the past tense and past participle of the Anglo-Saxon verb Ylðan, Ilðan, to remain, to stay, to continue, to last, to endure, to delay, to defer, morari, cunctari, tardare, differre. And this verb (though now lost to the language) was commonly used in the Anglo-Saxon with that meaning, without any denotation of long antiquity. As we now say....a week OLD, two days OLD, but a minute OLD.

"A youth passeth, so passeth their beaute.
"And as they OLDE, so they fade."

Diues and Pauper, *4th comm. cap.* 27.

"The tyme that *eldeth* our auncestours,
"And *eldeth* kynges and emperours
"The tyme that hath all in welde
"To *elden* folke."

Rom. of the Rose, fol. 121, *pag.* 2, *col.* 2.

OPE, OPEN, GAP, GAPE, CHAP, CHAPS — OPE (by the change of the characteristic Y to O) is the regular past tense of Ȝyppan, aperire, pandere. By adding to which the participial termination EN, we have the past participle OPEN.

A GAP and a GAPE, are the regular past tense and past participle of Ȝe-yppan, by the change of the characteristic Y to A.

CHAP and CHAPS vary from the foregoing only by pronouncing CH instead of G. But the meaning and etymology are the same.

POKE, POCK, POCKS or POX — POKE and POCK (by the change of the characteristic Y to O) is the regular past tense and past participle of the Anglo-Saxon Pycan, to *pyke*, or to peck.

"Than cometh the pye or the rauene and *pyketh*
"out the one eye. Than cometh the fende and
"*pyketh* out ther ryght eye, and maketh them lese
"conscyence anent God. After he *pyketh* out
"theyr lyfte eye."

Diues and Pauper, 9*th comm. cap.* 7.

"Heretickes shall not thereby *pike* any matter
"of cauillation against us." *Dr. Martin of Priestes unlaweful Mariages*, *chap.* 10, *pag.* 145.

POCK is so applied as we use it; because where the pustules have been, the face is usually marked as if it had been *picked* or *pecked.* We therefore say *pitted* with the small *pocks* (or *pox*). And the French....*picoté* de la petite vérole. The French *piquer* and *picoter* are both from the Anglo-Saxon pẏcan.

Menage says....“ *Picote.* On appelle ainsi en “ poitou la petite vérole. Ce mot se trouve dans “ Rabelais, iv. 52.” “ L'un y avoit la *picote*, l'autre “ le tac, l'autre la vérole.” “ De *piquer* á cause “ que le visage en est souvent marqué.”

SMOKE....Is the regular past tense and past participle of ſmican, fumare.

PIT } POT } Are the past tense and past participle of the verb *to pit*, i. e. to excavate, to sink into a hollow.

> “ Deip in the sorowful grisle hellis POT.”
>
> *Douglas, booke* 4, *pag.* 108.

> “ First fayre and wele
> “ Therof much dele
> “ He dygged it in a POT.” *Sir T. More's workes.*

TOWN } TUN } TEN } Notwithstanding their seeming difference, these three (TOWN, TUN, TEN) are but one word, with one meaning; viz. *inclosed, encompassed, shut in:* and they only differ (besides their spelling) in their modern different application and subaudition. It is the past tense and therefore past participle (ꞇon, ꞇone, ꞇun, ꞇẏne, ꞇene) of the Anglo-Saxon verb tẏnan, to inclose, to encompass, to *tyne*.

F. To *tyne!*

H. Nay, I will not warrant that use of the word in modern English. " *To* TYNE (Skinner says) adhuc pro *sepire* in quibusdam Angliæ partibus usurpatur; si Verstegano fides sit." Whether the word be now so used, I know not, nor shall I give myself the trouble to inquire. I think it probable; but it is sufficient for my purpose that this verb was commonly so used in that period of our language which we call Anglo-Saxon.

The modern subaudition, when we use the word TOWN, is restricted to....any number of houses.... *inclosed* together. Formerly the English subaudition was more extensive, and embraced also any *inclosure*....any quantity of land, &c. *inclosed.*

" Sotheli thei dispisiden, and thei wenten awei, " another in to his TOUN, for sothe another to his " marchaundie."

" But they made light of it, and went their ways, one to his *farm*, another to his merchandise."

Matthew, chap. xxii. v. 5.

" Which thing as thei that lesewiden hadden " seyn don, thei fledden, and telden in to the citee " and in TOUNES."

" When they that fed them saw what was done, " they fled, and went and told it in the city and in " the *country.*" *Luke, chap.* viii. v. 34.

" And alle bigunnen togidre to excuse, the firste " seide, I haue bougt a TOUN, and I haue nede to " go out and se yt."

" And they all with one consent began to make " excuse. The first said unto him, I have bought

" a *piece of ground*, and I must needs go and see " it." *Luke chap.* xiv. v. 18.

" And he wente and cleuide to oon of the " burgeys of that cuntre, and he sente him in to " his TOUN that he shulde fede hoggis."

" And he went and joined himself to a citizen of " that country; and he sent him into his *fields* to " feed swine." *Luke chap.* xv. v. 15.

" And whanne thei ledden him, thei token sum " man Symont of Syrenen, comynge fro the TOUN " and thei puttiden to him a cross, to, bere aftir " Ihesu."

" And as they led him away, they laid hold " upon one Simon a Cyrenean, coming out of the " *country*, and on him they laid the cross, that he " might bear it after Jesus."

Luke chap. xxiii. v. 26.

A TUN (ꞇunne) and its diminutive *tunnel* (ꞇænel, ꞇenel) is the same participle, with the same meaning; though now usually applied to an *inclosure* for fluids.

" Certain persons of London brake up the " TUNNE in the warde of Cornhill, and tooke oute " certayne persons that thither were committed by " sir Ihon Briton, then custos or gardeyn of the " citie." *Fabian, Edwarde* I, *pag.* 142.

F. In this derivation of TUN, I suppose you know that you have only all the etymologists of all the languages of Europe against you: for all of them use this word: and they seem to agree that it comes from the Latin *tina*, and *tina* from the Greek Δεινος.

H. Do Δινος or *tina* afforded us any shadow of a meaning to the word TUN? if they do not; such derivation is at least nugatory. But *tina* has no connection with this doubtful Δινος. *Tina* is itself from tẏnan: as heaps of other Latin words, referred to by our etymologists shall in due time be shewn evidently to come from us, and not our words from them.

F. When different languages have the same word, who shall decide which of the two is original?

H. This circumstance.....its meaning.....shall decide. The word is always sufficiently original for me in that language where its meaning, which is the cause of its application, can be found. And seeking only meaning, when I have found it, there I stop: the rest is a curiosity whose usefulness I cannot discover.

But to proceed in our course.

However strange it may, at first mention, appear to you, TEN (in the Anglo-Saxon ᵹẏn, ᵹın, ᵹen) is likewise the past participle of tẏnan.

You have already seen that the names of *colours* have a meaning, as a cause of their denomination; and now you will find that the names of *numerals* have also a meaning. So have the *winds*, &c. In fact, all *general* terms must have a meaning, as the cause of their imposition: for there is nothing strictly arbitrary in language.

It is in the highest degree probable that all numeration was originally performed by the fingers, the actual resort of the ignorant: for the number

of the fingers is still the utmost extent of numeration. The hands doubled, closed, or shut in, include and conclude all number: and might therefore well be denominated ꞇẏn or TEN. For therein you have closed all numeration(g): and if you want more, must begin again, TEN and one, TEN and two, &c. to *twain-tens:* when you again recommence, *twain-tens* and one, &c.

KNOLL } In the Anglo-Saxon Cnoll, Cnẏll, is
KNELL } the past participle of Cnẏllan, to strike a bell.

CHOICE....was formerly written CHOSE; and is the past participle of Ciꞅan, eligere, *to chese*, as it was formely written.

" Frely paye the tythe neyther worste ne beste,
" but as they come to honde without CHOSE."

Diues and Pauper, *7th comm. cap.* 13.

" Now thou might CHESE
" How thou couetis to cal me, now thou knowst al mi names."

Vision of P. Plowman, pass. 16, *fol.* 77, *pag.* 2.

" Then sayd Pilate to the maysters of the lawe.
" CHESE you of the moost myghty men amonge
" you and let them holde these maces."

Nychodemus Gospell, chap. 1. (1511.)

" I haue sette byfore you lyfe and dethe, good
" and euyll, blessynge and curse, and therefore
" CHESE the lyfe."

Diues and Pauper, *8th comm. cap.* 18.

(g) *Decem*, Δεκα has also been well derived from Δεχομαι, comprehendo......" παρα το δεχεσθαι και συγκεχωρηκεναι τα γενη παντα " των αριθμων. Sed hæc (says Vossius) allusio verius quam " originatio."

I do not concur with him in this censure.

MINT } Are the past participle of Ꝺẏneᵹian,
MONEY } Ꝺẏnᵹian, notare, to mark, or to coin. *mineyed*, *minyed*, *min'd*. *mint:* and MONEY, merely by changing the characteristic Y to O..... The Latin *moneta*(h) is the past participle of the same Anglo-Saxon verb.

THONG } Are the past participle of Ðƿinan,
THIN } ðƿinan, decrescere, minui. THONG (in the Anglo-Saxon Ðƿonᵹ, Ðƿanᵹ) was still written THWONG, long after our language ceased to be called Anglo-Saxon.

" Forsothe a stronger than I shall come aftir
" me, whos I am not worte to unbynde the THWONG
" of hise shoon." *Luk. chap.* iii. (v. 16.)

" He it is that is *to comynge* aftir me, whiche is
" maid bifore me, of whom I am not worthi that I
" unbynde the THWONG of his shoo."
Iohn chap. i. (v. 27.)

" He axed of the kynge so myche grounde as
" the hyde of a bull or other beste wolde compace,
" which the kynge to hym graunted. After whiche
" graunt, the sayde Hengyste to the ende to winne
" a large grounde, causyd the sayd bestes skyn to
" be cut into a small and slender THONG."
Fabian, parte 5, *chap.* 83.

THIN, as well as THONG, appears to have been formerly written with a W.

(h) Vossius tells us that MONETA is from *moneo:* " quod ideo " MONETA vocatur; quia nota inscripta *monet* nos autoris et " valoris."

"And then hee sickned more and more, and dried and DWINED away.

Hist. of Prince Arthur 3d part, chap. 175.

SORROW SORRY SORE SHREWD SHREW	Are one word differently spelled, and in modern English somewhat differently applied; but have all one meaning: and, by the change of the characteristic letter Y to O, are the past participle

of the Anglo-Saxon verb ꞅẏꞃƿan, ꞅẏꞃeƿan, ꞅẏꞃeƿian to vex, to molest, to cause mischief to.

This participle was written in the Anglo-Saxon ꞅoꞃƿ, ꞅoꞃƿe, ꞅoꞃh, ꞅoꞃhᵹ, ꞅoꞃᵹ, ꞅaꞃe, ꞅaꞃ. And, long after that time, in English SORWE, SOREWE, SOOR, &c. And was, and is, the general name for any malady or disease, or mischief, or suffering; any thing generally by which one is molested, vexed, grieved, or mischieved. And whoever attempts to pronounce the Anglo-Saxon participle SORW, will not wonder that it should have been so variously written([1]).

([1]) The same change in the written signs has taken place in the modern manner of representing similar sounds.

Arwe *Narwe* *Sparwe* *Harwe* *Falwe* *Halwe* *Salwe* *Walwe* *Yelwe* *Borwe* *Holwe* *Morwe*	Are become	*Arrow* *Narrow* *Sparrow* *Harrow* *Fallow* *Hallow* *Sallow* *Wallow* *Yellow* *Borrow* *Hollow* *Morrow*

"And Ihesu enuyrownyde al galilee, techynge
"in the synagogis of hem the gospel of the rewme,
"and heelinge al SOREWE, ether ache, and sicke-
"nesse in the peple. And his fame wente in to al
"sirie, and thei offriden to him alle men hauynge
"yuel, takun with dyuerse SOORIS and tormentis."

"And Jesus went about all Galilee, teaching in
"their synagogues, and preaching the gospel of
"the kingdom, and healing *all manner of sickness*
"and *all manner of diseases* among the people.
"And his fame went throughout all Syria; and
"they brought unto him all sick people that were
"taken with divers *diseases* and torments."

Matthew, chap. iv. v. 23, 24.

"Marye Magdaleyn anoynted the blysful fete of
"our Lorde Ihesu with a precyous oynement.
"Judas was SOROWE therof and grutched."

Dives and Pauper 1st comm. chap. 53.

In the same meaning we say....a SORRY tale, a SORRY case or condition.

Junius says...."SORE A. S. ꞅaꞃ. Forte est a
"*σωρος*, cumulus; ut proprie olim accepta sit vox
"de tumore in quem ingens purulentæ materiæ
"copia confluit ac coacervatur. Rectius tamen
"videri potest desumptum ex *ψωρα* scabies late
"diffusa et alte defixa. Vel a *συρειν*, trahere."

Skinner thinks SORE is a contraction from the Latin SEVERUS. And the Latin etymologists give us the satisfaction of informing us, that *severus* is either *satis verus*....or *secus*, hoc est *juxta verum*....or *semper verus*....or *σεβηρος*, venerabilis.

Shrewd....The past participle of the same verb ꞅẏꞃƿan; ꞅẏꞃeƿan; not by a change of the characteristic letter, but by adding ED to the indicative. It is ꞅẏꞃƿeꝺ, ꞅẏꞃeƿeꝺ; which, I doubt not is our modern SHREWED, or SHREWD. And ꞅẏꞃƿe, ꞅẏꞃeƿe, is our modern SHREWE or SHREW([k]): which I believe to be the indicative of ꞅẏꞃeƿan; and to mean,....one who *vexes* or *molests*.

Shrew was formerly applied indifferently to males as well as to females.

"The old SHREW sir Launcelot smote me downe."

Hist. of Prince Arthur, part, 2*d chap*. 133.

"Nay, not so said sir Tristram, for that knight "seemeth a SHREW."

Hist. of P. Arthur, 2*d part*, *chap*. 143.

"Jacob was a good man, Ezau a SHREWE."

Diues and Pauper, 1*st comm. cap*. 20.

"Be ye subgettes for Goddes sake, not only to "good lordes and well ruled, but also to SHREWES "and tyrauntes."

Diues and Pauper, 4*th comm. cap*. 15.

"But Vulcanus, of whom I spake,
"He was a SHREWE in all his youth."

Gower, *lib*. 5, *fol*. 88, *pag*. 2, *col*. 2.

"As our Saviour sayd by the wicked baily, "which though he played the false SHREWE for "his master, prouided yet wilily somwhat for "himselfe."

Sir T. More, *Confutacion of Tyndale*, *pag*. 461.

(k) By a similar easy corruption of *y* to *h*, *syrop* becomes *shrop*, *shrup*, *shrub*.

BE-SHREW thee! (Beꞅꝩꞃeþe, the imperative of Be-ꞅꝩꞃeþian) i. e. be thou ꞅꝩꞃþe, ꞅꝩꞃeþe. i. e. vexed.....or, may'st thou be vexed, molested, mischieved, or grieved, in some manner.

MORROW } MORN } MORNING } Mer. Casaubon says....“ Quis ad “ Græcorum verborum SONOS aures “ habet vel tantillum imbutas, qui, “ cum audit solemne illud in omnium ore....*Good-* “ *morrow*....non Græcos audire se putet....*γαθην* “ *ημεραν*....dicentes?”

Junius says......“ Ego A. S. mæꞃɩᵹen olim sus- “ picabar desumptum ex Ꝺaꞃ and Ꝺæꞃꞃe *amplius*. “ Quoniam dies crastinus nihil est aliud quam “ spatium vitæ ulterius adhuc eóque lucro appo- “ nendum.”

Skinner's good sense does not attempt any explanation.

If we cannot believe with Casaubon (and I think we cannot) that *good morrow* is merely the Greek *αγαθην ημεραν*; or with Junius, that it means a *day* MORE; you will perhaps be induced to examine the equivalent words of different languages; in hopes of receiving some assistance, hints at least, from the manner in which the equivalent words of other languages are explained by their etymologists. You may be tempted perhaps to inquire after the Greek *αυριον*, the Latin *cras*, or the Italian and French *dimane* and *demain*. But spare yourself the trouble. From the numerous labourers in those vineyards, instead of the grapes you look for, you will gather nothing but thorns.

Let us then trace backward the use of the word in our own language; and try whether we cannot find at home the meaning of this common, useful, and almost necessary word; which our ancestors surely could not have waited for, till the Greeks, or some other nation, were pleased to furnish them with it.

> "Shorten my dayes thou canst with sudden sorow
> "And plucke nights from me; but not lend a MORROW."
>
> *Richard 2d, fol.* 27.

"They sped theym to a place or towne called "Antoygnye, and there lodged that nyghte, and "uppon the MOROWE tooke their journey toward "Normandy." *Fabian's Chronicle, p.* 253, 254.

"Right so in the MORNING, *afore day*, he mette "with his man and his horse. And so king Arthur "rode but a soft pace *till it was day*."

Hist. of P. Arthur, 1st part, chap. 21.

"Well, said queene Gueneuer, ye may depart "when ye will. So early on the MORROW, *or it* "*was day* she tooke her horse."

Hist. of P. Arthur, 1st part, chap. 73.

> "This night abide and washe your feete;
> "And, *or the day begin*,
> "You shall rise earely in the MORNE
> "And so departe againe."
>
> *Genesis, chap.* xix, *fol.* 37, *pag.* 1.

> "Then Abraham rose early up
> "In MORNE before the sunne."
>
> *Genesis, chap.* xxii, *fol.* 45, *pag* 2.

"Woo be to you that thynke unproffytable "thynge, and werke wycked thynge in your beddes "in the MOROWE whan ye may not slepe."

Diues and Pauper, 9th comm. cap. 1.

"The nyght is passed, lo the MOROWE graye,
"The fresshe Aurora so fayre in apparence
"Her lyght *dawith*, to voyde all offence
"Of wynter nyghtes."

Lyfe of our Lady, (*pag*. 7.)

"Lorde, in relese of our wo
"In hygh heuenes thy mercy make enclyne
"And downe discende, and let thy grace shyne
"Upon us wretches in the vale of sorowe
"And lorde, do *dawe* thy holy glade MOROWE."

Lyfe of our Lady, (*pag*. 120.)

"And anoon in the MOREWENDE the heigeste "preistis makinge counseil, &c."

Mark, *chap*. xv. (v. 1.)

"In that nigt thei token no thyng. forsothe the "MOREWN maad, Ihesu stood in the brynk."

Iohn chap. xxi. (v. 3, 4.)

"Thei leiden hondis in to hem, and puttiden "hem to kepyng til in to the MOREWE. sotheli it "was now euen." *Dedis*. *chap*. iv. (v. 3.)

"He expownede witnessynge the kyngdom of "god, fro the MOREWE til to euentide.

Dedis. *chap*. xxviii. (v. 23.)

From MORROW, MORN, and MORNING, we have traced the words back as far as we can go in what is called English, to *morew*, *morewn*, and *morewende*. In the next stage backward of the same language, called Anglo-Saxon, they were written Meren, Merȝen, Merne; or Marȝen, Marne; or Morn, Morȝen, Morn. And I believe them to be the past tense and past participle of the Gothic and Anglo-Saxon verb MERGAN, Merran, Mirran,

Myrran; to dissipate, to disperse, to spread abroad, to scatter.

The regular past tense of Myrran (by the accustomed change of Y to O) is MORR; which (in order to express the latter R) might well be pronounced and written *morew*, as we have seen it was; and afterwards *morowe* and MORROW. By adding the participial termination EN to the past tense, we have Merrgen, Merwen, Mer'n; Marrgen, Mar'n; Morrgen, Morn; or morewen, morew'n, MORN: according to the accustomed contraction of all other participles in our language.

MORROW therefore and MORN (the former being the past tense of Myrran, without the participial termination EN; and the latter being the same past tense, with the addition of the participial termination EN) have both the same meaning, viz. *dissipated, dispersed.* And whenever either of those words is used by us, *clouds* or *darkness* are *subaud.* Whose *dispersion* (or the time when they are *dispersed)* it expresses.

" *Dileguate* intorno s'eran le nubi."....It was the MORROW or the MORN.

Darkness was antiently supposed to be something positive; and therefore in the first chapter of Genesis we are told........" Ðeostru wæron ofer ðære " niwelnisse bradnisse. God cwæð ða. Geweorðe " leoht. and he todælde ðat leoht fram ðam " ðeostrum. and hæt ðat leoht dæg. and ða " ðeostra niht. ða wæs geworden æfen and " morgen an dæg."

" Darkness was upon the face of the deep. God " said, let there be light. And God *divided the " light from the darkness*. And God called the " light, day; and the darkness he called night. " The evening and the morning (Moꞃᵹen) was the " first day."

Mẏꞃꞃenꝺe is the regular present participle of Mẏꞃꞃan; for which we have formerly *morewende*. The present participial termination *ende* is, in modern English, always converted to *ing*. Hence *morewing*, *morwing* (and by an easy corruption) MORNING.

POND POUND PEN PIN BINN	To *pin* or to *pen*, is a common English verb. " And made peace porter to *pinne* the gates." *Vis. of P. Ploughman*, *pass*. 21, *fol*. 116, *pag*. 1. " *Pent* up in Utica." *Cato*.

" Hearke, our drummes
" Are bringing forth our youth: wee'l breake our walles
" Rather than they shall POUND us up: our gates
" Which yet seeme shut, we haue but *pin'd* with rushes,
" They'll open of themselues."

Coriolanus, *pag*. 5.

This modern English verb *to pin* or *to pen*, is the Anglo-Saxon verb pẏnꝺan, includere; whose past participle is POND, POUND, PENN, PIN, BIN; and the old Latin BENNA. a close carriage.

Skinner says...." POND Minch. dictum putat " quasi BOND, quoniam ibi ligata est (i. e. stagnat) " aqua. Doct. Th. H. observat antiquis dictum " esse PAND, q. d. patella." He adds, " Mallem " deflectere ab A. S. Pẏnꝺan, includere: tum quia " in eo pisces, tanquam in carcere, includuntur,;

"tum quia vivarium agro vel horto includitur." Skinner is perfectly right in his derivation; and would have expressed himself more positively than *mallem;* if he had been aware of that change of the characteristic letter of the verb, which runs throughout our whole language: nor would we have needed to use the vague and general word *deflectere*, when he might have shewn what part of the verb it was.

Lye concurs with Skinner...." POND, stagnum, " idem credo habere etymon ac POUND. In hoc " differunt, quod alterum bestias terrenas, alterum " aquaticas includit."

DOTARD } DOTTEREL } I believe to be DODER'D (i. e. *befooled)*, the regular past participle of Dyʒepian, Dyʒian, illudere, to delude. DOTTEREL is its diminutive.

" The DOTTEREL, which we think a very dainty dish,
" Whose taking makes such sport, as man no more can wish;
" For as you creep, or COWR, or lie, or stoop, or go,
" So marking you with care the apish bird doth do,
" And acting every thing, doth never mark the net,
" Till he be in the snare, which men for him have set."

Poly-olbion, song 25.

This *Dotterel*-catching (except treacherously shedding the blood of his most virtuous subjects) was the favourite diversion of Charles the second.

BOW } BOUGH } BAY } BUXUM } This word (for it is but one word differently spelled) whether applied to the inclination of the body in reverence; or to an engine of war; or an instrument of music; or a particular kind of knot;

or the curved part of a saddle, or of a ship; or to the arc-en-ciel; or to bended legs; or to the branches of trees; or to any recess of the sea shore; or in buildings in barns or windows; always means one and the same thing: viz. *bended* or *curved:* and is the past tense and therefore past participle of the Anglo-Saxon verb Bẏȝan, flectere, incurvare. It will not at all surprise you, that this word should now appear amongst us so differently written as BOW, BOUGH, and BAY; when you consider that in the Anglo-Saxon, the past tense of Bẏȝan was written Boȝh, Buȝ, and Beah.

> " I se it by ensample in sommer time on trees,
> " There some *bowes* bene leued, and some bere none."
>
> *Vis. of P. Ploughman, fol.* 78, *pag.* 2.

" The tabernacles were made of the fayrest " braunches and BOWES that myght be founde."

Diues and Pauper, 3d comm. cap. 4.

" God badde the children of Israell take braunches " and BOWES of palme trees."

Diues and Pauper, 3d comm. cap. 18.

" All they BOWED awaye from goddes lawe."

Diues and Pauper, 4th comm. cap. 13.

" In tyme of tempest the BOWES of the tree bete " themself togydre and all to *breste* and fall downe."

Diues and Pauper, 4th comm. cap. 27.

" He lept out at a BAY window euen ouer the " head where king Marke sate playing at the " chesse."

Hist. of P. Arthur, 2d part, chap. 58.

"They stoode talking at a BAY window of that "castle."

Hist. of P. Arthur, 2d part, chap. 68.

"They led la beale Isond where shee should stand, "and behould all the Iusts in a BAY window."

Hist. of P. Arthur 2d part, chap. 154.

"Queene Gueneuer was in a BAY window waiting "with her ladies, and espied an armed knight."

Hist. of P. Arthur, 3d part, chap. 132.

"These ceremonies that partly superstición, "partly auaryce, partly tyranny, hath brought into "the church ar to be eschuyed, as the sayng of "priuat masses, blessing of water, BOWGH bread."

Declaracion of Christe, by Iohan Hoper, cap. xi.

..............."Or with earth
"By nature made to till, that by the yearly birth
"The large-BAY'D barn doth fill."

Poly-olbion, song 3.

"Adorn'd with many harb'rous BAYS."

Poly-olbion, song 23.

BUXOM, in the Anglo-Saxon boȝ-ſum, boc-ſum, buh-ſum; in old English *bough-some*, i. e. easily *bended* or *bowed* to one's will, or obedient.

"Yf ther were ony UNBUXOM childe that wold "not obeye to his fader and moder &c. god badde "that all the people of the cyte or of that towne "sholde slee that UNBUXOM childe with stones in "example of all other."

Diues and Pauper 4th comm. cap. 2.

"I praye you all that ye be BUXUM and meke "to fader and moder."

Diues and Pauper, 4th comm. cap. 10.

STOCK STOCKS STOCKING STUCK STUCCO STAKE STEAK STICK STITCH	All these (viz. ꞅꞇoc, ꞅꞇac, ꞅꞇicce; STOK, STOK-EN, STUK, STAK, STIK, STICH) so variously written, and with such apparently different meanings, are merely the same past tense and past participle (differently spelled, pronounced, and applied) of the Anglo-Saxon verb ꞅꞇican, ꞅꞇician, *to stick*, pungere, figere:

although our modern fashion acknowledges only STUCK as the past tense and past participle of the verb *to stick*, and considers all the others as so many distinct and unconnected substantives.

We have in modern use (considered as words of different meaning)

STOCK....Truncus, stipes, i. e. *stuck:* as *log* and *post* and *block*, before explained....." To stand like " a STOCK."

STOCK....metaph. A stupid or blockish person.

STOCK....of a tree, itself *stuck* in the ground, from which branches proceed.

STOCK....metaph. Stirps, family, race.

" Ony man born of the STOKE of Adam."

Declaracion of Christe, by Iohan Hoper, cap. 7.

STOCK....*fixed* quantity or store of any thing.

STOCK....in trade: *fixed* sum of money, or goods, capital, fund.

STOCK....lock; not affixed, but STUCK in.

" The chambre dore anone was STOKE
" Er thei haue ought unto hir spoke."

Gower, lib. 7, *fol.* 171, *pag.* 1, *col.* 2.

STOCK....of a gun; that in which the barrel is *fixed* or *stuck*.

STOCK....handle; in which any tool or instrument is *fixed.*

STOCK....article of dress for the neck or legs. (See STOCKING.)

STOCKS....a place of punishment; in which the hands and legs are *stuck* or *fixed.*

> " There to abyde STOCKED in pryson."
>
> *Lyfe of our Lady, pag.* 35.

STOCKS....in which ships are *stuck* or *fixed.*

STOCKS....the public funds; where the money of foolish persons is now *fixed.......*

STOCKING....for the leg: corruptly written for STOCKEN, (i. e. *stok,* with the addition of the participal termination EN) because it was *stuck* or made with *sticking* pins, (now called *knitting needles.)*

STUCCO....for houses, &c. A composition *stuck* or *fixed* upon walls, &c.

STAKE....in a hedge; *stak* or *stuck* there.

STAKE....to which beasts are fastened to be baited....i. e. any thing *stuck* or *fixed* in the ground for that purpose.

STAKE....a *deposit;* paid down or *fixed* to answer the event.

STAKE....metaph. *Risque;* any thing *fixed* or engaged to answer an event.

STEAK....a piece or portion of flesh so small as that it may be taken up and carried, *stuck* upon a fork, or any slender *sticking* instrument. Hence, I believe, the German and Dutch *stuck, stuk,* to have been transferred to mean any small piece of any thing.

STICK....(formerly written STOC) carried in the hand or otherwise; but sufficiently slender to be *stuck* or thrust into the ground or other soft substance.

STICK....a thrust.

STITCH....in needle work (pronounced CH instead of CK) a thrust or push with a needle: also that which is performed by a thrust or push of a needle.

STITCH....metaph. A pain, resembling the sensation produced by being *stuck* or pierced by any pointed instrument.

The abovementioned are the common uses to which this participle is applied in modern discourse; but formerly (and not long since) were used

STOCK....for the leg; instead of STOCKEN (*Stocking.*)

STOCK....a sword or rapier, or any weapon that might be thrust or *stuck*.

STOCK....a thrust or *push*.

STUCK....a thrust or *push*.

The abovementioned modern uses of this participle stand not in need of any instances or farther explanation. For the obsolete use of it, a very few will be sufficient.

Speed. Item, she can knit.

Launce. What neede a man care for a STOCK with a wench, " when she can knit him a STOCKE."

Two Gentlemen of Verona, pag. 31.

" I did thinke by the excellent constitution of
" thy legge, it was form'd under the starre of a
" galliard.

"I, 'tis strong; and it does indifferent well in a
"dam'd colour'd STOCKE."

Twelfe Night, pag. 257.

"Which our plain fathers erst would have accounted sin,
"Before the costly coach and silken STOCK came in."

Poly-Olbion, song 16.

"To see thee fight, to see thee foigne, to see "thee trauerse, to see thee heere, to see thee "there, to see thee passe thy *puncto*, thy STOCK, "thy reuerse, thy distance, thy montant."

Merry Wiues of Windsor, pag. 47.

"I had a passe with him, rapier, scabberd, and "all: and he giues me the STUCKE in with such a "mortall motion, that it is ineuitable."

Twelfe Night, pag. 269.

"When in your motion you are hot and dry,
"And that he calls for drinke; Ile haue prepar'd him
"A challice for the nonce; whereon but sipping,
"If he by chance escape your venom'd STUCK,
"Our purpose may hold there." *Hamlet, pag.* 276.

"The fere affrayit my mynd astonit als,
"Upstert my hare, the word STAKE in my hals."

Douglas, booke 3, *pag.* 68.

Though I have no doubt of my explanation of STUCCO; yet, standing alone, I ought to give you Menage's account of it. He says, that the French du *stuc*, is from the Italian *stucco;* and *stucco*.... "forse dal tedesco *stuk*, che vale *frammento:* "essendo composto lo *stucco* di frammenti di "marmo.....Il Sr Ferrari da *stipare*."

The Italian STOCCO and STOCCATA and the French ESTOC, are the same participle.

F. Before you quit this word, I wish to know what you will do with Dryden's.....*stitch-fall'n* cheek?

"A *stitch-fall'n* cheek, that hangs below the jaw."

Johnson says...."that perhaps it means *furrows* or *ridges;*" and that "otherwise he does not understand it."

H. The woman who knitted his stockings could have told him, and explained the figure by her own mishap.

DRY
DRONE
DRAIN } These words, though differently spelled, and differently applied, are the same past tense and past participle of the Anglo-Saxon verb dꞃẏᵹan, excutere, expellere, and therefore *siccare*.

DRY, siccus, in the Anglo-Saxon dꞃẏᵹ, is manifestly, the past tense of dꞃẏᵹan, used participially.

DRONE, excussus, expulsus (*subaud.* BEE) is written in the Anglo-Saxon dꞃan, dꞃane, dꞃæn. Dꞃaᵹ (Y in dꞃẏᵹan being changed into A broad) is the regular past tense of dꞃẏᵹan: by adding to it the participial termination EN, we have dꞃaᵹen, dꞃaᵹ'n, dꞃan (the A broad) pronounced, by us in the south, DRONE.

DRAIN is evidently the same participle differently pronounced, as dꞃæn: being applied to that by which any fluid (or other thing) is excussum or expulsum.

ROGUE
ROCK
ROCHE
ROCHET
ROCKET
RUG
RUCK
ARRAY
RAIL
RAILS
RIG
RIGGING
RIGEL
RILLING
RAY

All these are the past participle of the Anglo-Saxon verb Ƿriȝan, tegere, *to wrine*, *to wrie*, to cover, to cloak.

To wrine, or *to wrie* was formerly a common English verb.

" The good folke that Poule to preched
" Profred hym ofte, whan he hem teched,
" Some of her good in charite,
" But ther of ryght nothyng toke he,
" But of hys honde wolde he gette
" Clothes to WRINE hym and his mete."

Rom. of the Rose, fol. 152, *pag.* 1, *col.* 1.

" I haue wel leuer, sothe to say,
" Before the people patter and pray,
" And WRYE me in my foxerye
" Under a cope of papelardye."

Rom. of the Rose, fol. 152, *pag.* 2, *col.* 1.

" And aye of loues seruantes euery whyle
" Himselfe to WRYE, at hem he gan to smyle."

Rom. of the Rose, fol. 159, *pag.* 1, *col.* 1.

" For who so lyste haue healyng of his leche
" To him byhoueth fyrst UNWRIE hys wounde."

Rom. of the Rose, fol. 161, *pag.* 2, *col.* 2.

" And WRIE you in that mantel euermo."

Troylus, boke 2, *fol.* 165, *pag.* *col.* 1.

" But O fortune, executrice of Wyerdes,
" O influences of heuens hye,
" Soth is, that under God ye ben our hierdes,
" Though to us beestes ben the causes WRIE."

Troylus, boke 3, *fol.* 175, *pag.* 2, *col.* 2.

.... " Up embossed hygh
" Sate Dido al in golde and perrey WRIGH."

Dido, fol. 212, *pag.* 2, *col.* 2.

> "Wrie the glede, and hotter is the fyre,
> "Forbyd a loue, and it is ten tymes so wode."
>
> *Tyshe, fol.* 210, *pag.* 2, *col.* 1.

The disuse of this verb Ƿꞃıᵹan, to *wrine*, or to *wrie*, has, I believe, caused the darkness and difficulty of all our etymologists concerning the branches of this word which are left in our language. And yet, I think, this should not have happened to them: for the verb *Ƿ*ꞃıᵹan is not so intirely lost to the language, but that it has still left behind it the verb *to rig*, with the same meaning. Which Johnson (with his wonted sagacity!) derives from *ridge*, the back." Because, forsooth,...." cloaths are proverbially said to be for the back, and victuals for "the belly."

Rogue (according to the usual change of the characteristic i) is the past tense and therefore past participle of *Ƿ*ꞃıᵹan, and means *covered*, *cloaked;* most aptly applied to the character designated by that term.

It happens to this verb, as to the others, that the change of the characteristic i was not only to o, but also to a. What we call rogue, Douglas therefore calls ray (ᵹ being softened to y.)

> "Thir Romanis ar bot ridlis, quod I to that ray,
> "Lede, lere me ane uthir lessoun, this I ne like."
>
> *Douglas, prol. of the 8th booke, fol.* 239, *pag.* 2.

Upon this passage, the Glossarist to Douglas says ...." ray seems to signify some name of reproach, "as rogue, knave, or such like: or perhaps it may "be taken for a rymer or poetaster, and so allied "to the word *ray* in Chaucer exp. *songs*, *roundels:*

"or lastly, perhaps it may denote a wild or rude "fellow, from the A. S. *reoh*, asper, whence Skin- "ner derives the old Eng. word *ray*, mentioned "in some of their statutes, explained by Cowel "*cloth never dyed:* or from the S, *rea* (for roe) as "we commonly say, as wild as a *rea*. But after "all I am not satisfied."

The same word, with the same meaning, is also used in *Pierce Ploughman.*

"To Wy and to Wynchester I wente to the fayre
"With mani maner merchandise as my master me hight
"Ne had the grace of Gyle igoo amongest my chaffer
"It had bene unsolde thys seuen yere so me God helpe
"Than draue I me among drapers, my donet to lerne
"To drawe the lyser a longe the lenger it semed
"Amonge the riche RAYES I rendred a lesson
"To broche them with a packnedle and plitte hem togithers
"And put hem in a presse and pynned them therin
"Til ten yardes or twelue had tolled owte xiii."

Vis. of P. Ploughman, fol. 23, *pag.* 2.

A ROCK (K instead of G) is the *covered* part of the machine which spinsters use; I mean *covered* by the wool to be spun. It was formerly well written ROK, c before K being always superfluous.

"As sche that has nane uthir reht nor hyre,
"Bot wyth hyr ROK and spynnyng for to thryffe,
"And therwyth to sustene her empty lyffe."

Douglas, booke 8, *pag.* 256.

ROCKET or ROCHET, part of the dress of a bishop and formerly of women, is the diminutive of the Anglo-Saxon ꝛoc, exterior vestis (the same participle) or that with which a person is *covered.*

"For there nys no clothe sytteth bette
"On damosel, than doth ROKETTE.

"A woman wel more fetyse is
"In ROKETTE, than in cote ywis,
"The white ROKETTE ryddeled fayre
"Betokeneth that ful debonayre
"And swete was she that it bere."

Rom. of the Rose, fol. 125, *pag.* 2, *col.* 2.

"For al so wel wol loue be sette
"Under ragges as ryche ROCHETTE."

Rom. of the Rose, fol. 142, *pag.* 2, *col.* 2.

RUG, in the Anglo-Saxon ꞃooc, indumentum, is also the same past participle of Ƿꞃiȝan; the characteristic I, as usual, being changed also to oo and U,

"Horror assumes her seat, from whose abiding flies
"Thick vapours, that like RUGS still hang the troubled air."

Poly-olbion, Song 27.

RUCK also (a very common English word, especially amongst females, though I find it not in any English collection) is the same participle as ꞃooc, and means *covered.* It is commonly used when some part of silk, linen, &c. is folded over, or *covers* some other part, when the whole should lye smooth or even.

We may notice in passing, that the old English word to *rouk* and to *ruck*, are likewise from the past tense of Ƿꞃiȝan; and mean, not (as Junius supposes) to lye *quiet* or in *ambush*, but simply to lye *covered.*

"What is mankynde more unto you yholde
"Than is the shepe that ROUKETH in the folde."

Knightes Tale, fol. 3, *pag.* 1, *col.* 2.

"Now ryse my dere brother Troylus,
"For certes it non honour is to the
"To wepe, and in thy bed to ROUKEN thus."

Troylus, boke 5, *fol.* 193, *pag.* 2, *col.* 2.

"Waytyng his tyme on Chaunticlere to fall,
"As gladly done these homicides all,
"That in a wayte lye to murdre men,
"O false murdrer, RUCKYNG in thy den."

Tale of Nonnes Priest, fol. 90, *pag.* 1, *col.* 1.

We have seen RAY (the past tense of Ƿꞃıᵹan) used by Douglas for ROGUE. It is likewise used with the same propriety for ARRAY.

"The thirde the kynge of nacions was
"And Tidnall was his name,
"These foure did marche in battel RAYE
"By armes to trye the same."

Genesis, chap. 14, *fol.* 25, *pag.* 2.

"And such as yet were left behinde
"Made speede to scape awaie:
"And to the mountaynes fledde for life
"Forgettinge battel RAIE."

Genesis, chap. 14, *fol.* 26, *pag.* 2.

By the addition of the participial termination ED to RAY or RAIE, we have RAYED, RAIED, or RAIDE.

"What one art thou, thus in torne weed iclad?
"Vertue. In price whom auncient sages had.
"Why poorely RAIDE?"........(i. e. poorly RIGGED.)

Songes, &c. by the Earle of Surrey, &c. fol. 107, *pag.* 1.

ARRAY is the same past tense, with A the usual prefix to the præterit of the Anglo-Saxon verbs; and means *covered, dressed:* and is applied by us both to the dressing of the body of an individual, and to the dressing of a body of armed men.

ARAYNE is the foresaid past tense ARAY with the addition of the participial termination EN: arayen, aray'n, clothed, dressed, covered.

"Eftir thame mydlit samin went ARAYNE
"The uthir Troyanis and folkis Italiane"

Douglas, booke 13, *pag.* 470.

A woman's *night*-RAIL, in the Anglo-Saxon ꞃæᵹel, is the diminutive of ꞃæᵹ or RAY the past tense of ꝩꞃıᵹan.

As ROCHET for RAIL means thinly or slenderly *covered*. And we have not this word from the Latin *ralla* or *regilla*, to which our etymologists refer us, without obtaining any meaning by their reference; but *ralla* and *regilla* are themselves from our northern ꞃæᵹel: nor is there found for them any other rational reference.

RAILS, by which any area, courtyard, or other place is thinly (i. e. not closely, but with small intervals) *covered*, is the same word ꞃæᵹel.

"Furth of the sey with this the *dawing* springis,
"As Phebus rais, fast to the yettis *thringis*
"The *chois* gallandis, and huntmen thaym besyde,
"With RALIS and with nettis strang and wyde,
"And hunting speris stif with hedis brade."

Douglas, booke 4, *pag.* 104.

"The bustuous swyne
"Quhen that he is betrappit fra hys feris
"Amyd the hunting RALIS and the nettys."

Douglas, booke 10, *pag.* 344.

Of the same meaning and family is the word RILLING (for *rillen*, as RAILING for RAILEN;) for that with which the feet are *covered*.

"Thare left fute and al thare leg was bare,
"Ane rouch RILLING of raw hyde and of hare
"The tothir fute couerit wele and knyt."

Douglas, booke 7, *pag.* 238.

A RIG, RIGEL, RIGIL, or RIGSIE, is a male (horse or other animal) who has escaped with a partial castration, because some portion of his testicle was *covered*, and so hidden from the operators view.

RIGGING (written, I suppose, corruptly for RIGGEN, i. e. Ƿꞃiᵹᵹen) is that with which a ship, or any thing else, is RIGGED (i. e. Ƿꞃiᵹᵹeꝺ) or *covered*.

I fear I have detained you too long upon this verb Ƿꞃiᵹan. And, for our present purpose, it is not necessary to shew you what I think of a ROCK in the sea; or of a sky-ROCKET; or of RAIMENT, ARRAIMENT, to *rail* and to *rally;* the real meaning of all which I believe, the etymologist will find no where but in Ƿꞃiᵹan.

DROSS....is the past participle of ᛞRINSAN, ꝺꞃeoꞅan, dejicere, præcipitare.

HOARD, HERD, HURDLE } HOARD, HANKA, hoꞃꝺ, is the past participle of hẏꞃꝺan, custodire.

HERD is the same participle; and is applied both to that which is *guarded* or *kept*, and to him by whom it is *guarded* or *kept*. We use it both for grex and pastor.

HURDLE, hẏꞃꝺel, is the diminutive of the same participle hẏꞃꝺ: for (as usual with the change of the characteristic letter) the past tense of hẏꞃꝺan was written either hoꞃꝺ, hẏꞃꝺ, or heꞃꝺ.

Skill
Scale
Scald
Shale
Shell
Shoal
Scowl
Scull
Shoulder
Shilling
Slate
Scala
Scaglia
Eschelle
Escaille
Eschalotte
Scalogna.

At first sight, these words may seem to have nothing in common with each other; little at least in the sound, less in the meaning. Yet are they all the past participle of the Anglo-Saxon verb ꞅcẏlan, to divide, to separate, to make a difference, to discern, to *skill:* and have all one common meaning.

This English verb *to skill,* though now obsolete, has not been long lost to the language; but continued in good and common use down to the reign of Charles the first.

> " Shall she worke stories or poetries?
> " It SKILLETH not which."
>
> *Endimion, by John Lilly, act* 3, *sc.* 1.

> " And now we three have spoke it,
> " It SKILLS not greatly who impugnes our doome."
>
> *Second Part Henry VI. pag.* 132.

" It's no matter, give him what thou hast; " though it lack a shilling or two, it SKILLS not."

B. Johnson, Poetaster, act 3, *sce.* 4.

> " I am sick, methinks, but the disease I feel
> " Pleaseth and punisheth: I warrant love
> " Is very like this, that folks talk of so:
> " I SKILL not what it is."
>
> *B. and Fletcher, Martial Maid.*

" Now see the blindness of us worldlye folk, " how precisely we presume to shoote our folish " bolte, in those matters most in whiche we least " can SKILL."

Sir T. More, De quatuor nouissimis, pag. 73.

SKILL, as now commonly used, is manifestly *discernment:* that faculty by which things are properly *divided* and *separated* one from another.

" Into vii partes I haue this boke dyuyded
" So that the reder may chose where he wyll.
" The fyrste conteyneth how the Brytons guyded
" This lande from Brute, Moliuncius untyll.
" And from Moliuncius I haue sette for SKYLL
" To the nynthe yere of kynge Cassibelan
" The seconde parte. *Fabian, prologe.*

" I thought that fortitude had been a mean
" 'Twixt fear and rashness; not a lust obscene
" Or appetite of offending; but a SKILL
" And nice *discernment* between good and ill."
B. Jonson, Underwood.

As we have in English *writ*, wrote, wroten, *wroot*, *wrat*, wrate, and *written*, for the past participle of *Ƿꞃıꞇan*, to *write;* so the characteristic letter I or Y of the verb ꞅcẏlan, in order to form the past tense, is changed to I short, or to A, or to E, or to O, or to OA, or to OO, or to OU, or to OW, or to U. And here again, as before in ꞅcıꞃan and ꞅcıꞇan and in all (Anglo-Saxon words) ꞅc become indifferently either SH or SK.

SCALE, therefore, in all its various applications, as well as SHALE, SHELL, SHOAL or SHOLE, SCOWL, and SCULL, will be found to be merely the past participle of ꞅcẏlan.

" The cormorant then comes, by his devouring kind,
" Which flying o'er the fen immediately doth find
" The fleet best stor'd of fish, when from his wings at full,
" As though he shot himself into the thicken'd SKULL,
" He under water goes, and so the SHOAL pursues."
Poly-olbion, song 24.

" Now here he fights on Galathe his horse,
" And there lacks worke: anon he's there a foote,
" And there they flye or dye, like SCALED SCULS
" Before the belching whale."

Troylus and Cressida. (pag. 103, if paged.)

On this passage of Shakespear, Mr. Steevens (whose notes are almost always useful and judicious; as Mr. Malone are as constantly insipid and ridiculous) gives us the following note:

" SCULLS are great numbers of fishes swimming " together. The modern editors, not being ac- " quainted with the term, changed it into *shoals.* " My knowledge of this word is derived from a " a little book called *The English expositor*, Lon- " don, printed by Iohn Legatt, 1616. Again, in " the 26th song of Drayton's *Poly-olbion;*

" My silver-scaled SCULS about my streams do sweep."

I forbear to repeat to you the tedious nonsense of Malone which he has added to this note: for I think you do not wish to hear (nor, when heard, would you believe) that the Cachalot was...." the " species of whale alluded to by Shakespear."

" By this is your brother saued, your honour " untainted, the poore Mariana advantaged, and " the corrupt deputy SCALED."

Measure for Measure, pag. 72.

On this passage Mr. Steevens mistakingly says, ..." *to* SCALE, as may be learn'd from a note to " *Coriolanus*, act 1, sce. 1, most certainly means, " *to disorder*, to *disconcert*, to *put to flight.* An " army routed, is called by Hollinshed, an army " SCALED. The word sometimes signifies to

" *diffuse* or *disperse;* at others, as I suppose in the
" present instance, *to put into confusion.*"

> " I shall tell you
> " A pretty tale, it may be you haue heard it,
> " But, since it serues my purpose, I will venture
> " To SCALE'T a little more."
>
> *Coriolanus, act* 1, *sce.* 1.

On this passage Mr. Steevens says,

" *To* SCALE is to disperse. The word is still " used in the north. The sense is... though some " of you have heard the story, I will spread it " wider, and diffuse it among the rest.

" A measure of wine spilt, is calld....a SCALED " pottle of wine,....in Decker's comedy of the " *Honest Whore*, 1635. So, in the *Historie of* " *Clyomen*, Knight of the Golden Shield, &c. a " play published in 1599.

> " The hugie heapes of cares that lodged in my minde,
> " Are SKALED from their nestling place, and pleasure's passage find."

" In the north they say....SCALE the corn, i. e. " scatter it. SCALE the muck well, i. e. spread " the dung well.

" The two foregoing instances are taken from " Mr. Lambe's notes on the old metrical history " of Floddon Field. Again, Hollinshed, vol. 2, " pag. 499, speaking of the retreat of the Welch- " men, during the absence of Richard 2, says.... " they would no longer abide, but SCALED and " departed away.

" In the Glossary to Gawin Douglas's translation " of Virgil, the following account of the word is

"given....SKAIL, SKALE, to scatter, to spread, "perhaps from the Fr. *escheveler*. Ital. *scapigliare*, "crines passos seu sparsos habere. All from the "Latin *capillus*. Thus....*escheveler*, *scheval*, *skail* "....but of a more general signification." *Steevens*.

To these instances from Shakespear, and those adduced by Mr. Steevens, may be added the following,

"Ane bub of weddir followit in the taill
"Thik schour of rane mydlit full of haill.
"The Tyriane menye SKALIS wyde quhare,
"And all the gallandis of Troy fled here and thare."
Douglas, *booke* 4, *pag*. 105.

"An old seck is ay SKAILING."
Ray's Scottish Proverbs pag. 280.

Shakespear in *King Lear*, pag. 288, mentions.... "a SHEAL'D peascod.

"All is not worth a couple of nut SHALIS."
Skelton, *pag*. 4, *edit*. 1736.

"Al is but nut SHALES
"That any other sayth,
"He hath in him such faith." *Skelton*, *pag*. 154.

"They may garlicke pill
"Cary sackes to the mil
"Or pescodes they may SHIL." *Skelton*, *pag*. 145.

And Ray, in his *North Country Words*, pag. 53, tells us,...."*to* SHEAL, to separate: most used of milk. To SHEAL milk, is to curdle it, to separate the parts of it."

"Coughes and cardiacles, crampes and toth aches,
"Reumes and radgondes, and *raynous* SCALLES."
Vision of P. Ploughman, *pass*. 21, *fol*. 112, *pag*. 2.

You laugh at the derivation from *scapigliare*, *escheveler* and *capillus*, as introduced to account for the antient but now obsolete use of the word SCALE.

How much more ridiculous would it appear, if attempted to be applied in explanation of the word SCALE in all its modern uses.

We have....SCALE....a ladder. And thence
SCALE....of a besieged place.
A pair of SCALES.
A SCALE of degrees.
SCALE of a fish, or of our own diseased skin.
SCALE of a bone.
SCALL, and SCALED (or SCALD head.
We have also....SHALE of a nut, &c.
SHELL of a fish, &c.
SHOAL, SHOLE, or SKUL of fishes.
SCULL of the head.
SCOWL of the eyes.
SHOULDER.
And finally....SKILL,
SHILLING,
And....SLATE.

Now in every one of these, as well as in each of the instances produced of the antient use of the word SCALE; one common meaning (and only one common meaning) presents itself immediately to our notice: viz. *divided, separated.*

Let us look back upon the instances produced.

The fishes come in SHOALS, SHOLES, or SCULS (which is the same participle, ſc being differently pronounced as SH or SK); that is, They come in *separate divisions* or parts *divided* from the main body: and any one of these divisions, (SHOALS or

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Shakespear in *King I* ly to give a colou
"a SHEAL'D peascod. it amongst the rest.
"All is not worth a of Welchmen "SC
"Al is but nut SH departed."
"That any other were SCALED, (i. e. *separ*
"He hath in hi place.
"They may g menye, in Douglas, SKALIT
"Cary sacke themselves wide quhare.
"Or pescod

And Ray, (as old men best know) is al
tells us,...." i. e. parting, dividing, separa
milk. To
the parts (i. e. *roynous*, from *ronger*, *ro*
"Cc whence also AROYNT) SCALL," is a *se*
"F discontinuity of the skin or flesh,
eating forward, malady: As is a
Yo *scaled* head, called a SCALD head.
esche I need not, I suppose, apply this
the individually to each of the other v

SCULS) may very well again be SCALED, i. e. *divided* or *separated* by the belching whale.

The corrupt deputy was SCALED (or SHALED, if you please) by *separating* from him, or stripping off his covering of hypocrisy.

The tale of Menenius was " SCALED a little more;" by being *divided* more into particulars and degrees; told more circumstantially and at length. That I take to be Shakespear's meaning by the expression: and not the *staling* or *diffusing* of the tale; which, if they had heard it before, could not have been done by his repetition. For Menenius does not say that *some* of them had heard it before: that word *some* is introduced by Mr. Steevens in his note; merely to give a colour to his explanation of " *diffusing* it amongst the rest."

Hollingshed's army of Welchmen " SCALED (i. e. *separated*) and departed."

Clyomon's cares were SCALED, (i. e. *separated*) from their nestling place.

The Tyrian menye, in Douglas, SKALIT (i. e. *separated*) themselves wide quhare.

An old sack (as old men best know) is always SKAILING; i. e. parting, dividing, separating, breaking.

A " *raynous* (i. e. *roynous*, from *ronger*, *rogner*, *royner;* whence also AROYNT) SCALL," is a *separation* or discontinuity of the skin or flesh, by a gnawing, eating forward, malady: As is also a SCALL or *scaled* head, called a SCALD head.

But I need not, I suppose, apply this same explanation individually to each of the other words

mentioned. It applies itself: unless perhaps to SCOWL, i. e. *separated* eyes, or eyes looking different ways; which our ancestors termed ſceol-eaȝe. We say only ſceol: i. e. SCOWL; *subaud.* eyes.

" Than scripture scornid me and A SKILE loked."
Vision of P. Ploughman, fol. 53, *pag.* 1, *pass.* 11.

(The Germans use *schal* for the same.)

In the same manner their name for the testicles, was ſcallan, i. e. *divided, separated.*

SHOULDER, which formerly was, and should still be, written SHOULDE, is also the past participle of this verb ſcllyan.

" The due fashion of byrthe is this, fyrste the " head cometh forward, then foloweth the neck " and SHOULDES."

Byrth of Mankynde, fol. 13, *pag.* 2, (1540)

The Latin, Italian, and French words *scala, scaglia, eschelle, echelon* (1) *escaille* &c. referred to by some of our etymologists as originals, are themselves no other than this same northern participle. Hence also the French *eschalotte* and the Italian *scalogna.*

(1) Besides its modern uses, the French formerly employed the word *echelles* for certain divisions of their army: and the modern very useful military position is well called *echelon:* as Captain James (to whom, for his valuable publications at this time, our oppressed country is so deeply indebted) informs us in his *Military Dictionary.*

" President Fauchet in his book de la Milice et des Armées, " tells us, that by this word (*Echelles*) were meant several " troops of horse: so that *echelle* in ancient times signified what " is now called a troop."

" *Echelon*, a position in military tactics, where each division " follows the preceding one, like the steps of a ladder, &c."

I think it probable that SHILLING (Dutch. *schelling*) may be corruptly written for SHILLEN, or ſcẏlen an aliquot part of a pound. And I doubt not in the least that SLATE is the past participle of the same verb ſcẏlan.

F. This is singular. What you mention as a bare probability, appears to me doubtless. And where you have not the least doubt, I have the most. The meaning indeed of the past participle of ſcẏlan would apply very well to SLATES, which are thin flakes of stone *separated* or SCALED from each other. But the words themselves seem too far asunder.

H. We must bring them nearer together. What we now call SLATE, was formely SCLAT.

" And thei not fyndinge in what parti thei " shulden bere hym in, for the cumpany of peple, " *steigeden* up on the roof: and bi the SCLATIS " thei *senten* him doun with the bedde in to the " myddil." *Luke*, *chap.* v. (v. 19.)

" He buylded a royall mynster of lyme and " stone, and couueryd it with plates of syluer in " stede of SCLATE or leade."

Fabian, *parte* 5, *chap.* 131.

I suppose the word to have proceeded thus ....SKALIT, SKLAIT, SKLATE, SLATE. And I am the more confirmed in this supposition, because our ancestors called SLATES, 𐍃𐌺𐌰𐌻𐌾𐍉; the Scotch (as I am told by the glossarist of Douglas) SKELLYIS; and the Dutch call them SCHALIEN.

The French *chaloir*, *nonchalance*, the Italian *non cale*,

("E pien di fe, di zelo; ogni mortale
"Gloria, imperio, tesor, mette in *non cale*." (i. e. it *skills not.*)

And the Latin *callidus;* are all from this same northern verb ꞅcẏlan. And it is not unentertaining to observe how the French, Italian, and Latin etymologists twist and turn and writhe under the words. If you have the curiosity to know, you may consult Menage's Orig. Ital. Article CALERE; and his Orig. Franc. Articles NONCHALANT and CHALOIR, and Vossius, Art. CALLIS.

SHOP, SHAPE, SHIP } The past tense, and therefore past participle, of the Anglo-Saxon verb ꞅcẏppan; to fashion, to form, to prepare, to adopt.

A SHOP....*formatum* aliquid (in contradistinction from a *stall)* for the purpose of containing merchandise for sale, protected from the weather.

A SHIP....*formatum* aliquid (in contradistinction from a *raft)* for the purpose of conveying merchandise, &c. by water, protected from the water and the weather.

SHAPE requires no explanation.

"At whiche the god of loue gan loken rowe
"Right for dispite, and SHOPE him to be wroken."
Troylus, boke 1, *fol.* 168, *pag.* 1, *col.* 2.

.... "We ben SHAPE
"Somtyme like a man or lyke an ape."
Freres Tale, fol. 41, *pag.* 1, *col.* 1.

"He was goodly of SHAPPE and of vysage, "but that was *mynged* wyth lechery and cruelty."
Fabian, fol. 120, *pag.* 2, *col.* 2.

"Of dyuerse *shappe* and of dyuerse colours."
Diues and Pauper, 1*st comm. cap.* 28.

"Atyre to costful or to straunge in *shap*."
Diues and Pauper 6*th comm. cap.* 13.

"The gloryous vyrgyn Mary came out of the "chapell in rayment and *shappe* lyke the knyghtes "wyfe." *Myracles of our Lady*, (*pag.* 14.)

SHROUD } SHROUD, in Anglo-Saxon scrud,
SHROWDS } vestitus, though now applied only to that with which the dead are *clothed*, is the past participle of scrydan, vestire: and was formerly a general term for any sort of clothing whatever.

> "In somer season whan softe was the sonn
> "I *shope* me in to a SCHROUD, as I a schepeherde wer."
> *Vis. of P. Ploughman, passus* 1.

Thus Athelstane commands,

"Æðelstane cyning. eallum minum gerefum "binnon mine ric gecyðe. ðat ic ƿille ðat ge "fedað ealle ƿæga an earm engliscman (gif ge "him habbað. oððe oðerne gefindað) fram tƿam "minra feorma agyfe mon hine elce monað ane "ambra meles. and an sconc spices. oððe an "ram ƿeorðe iiii peningas and scrud for tƿelf "monða ælc gear."

You see here that scrud, SHROUD, means any sort of clothing generally.

F. Yes: I see the meaning of SHROUD; but I see somthing besides, worth more than the meaning of any word.....gif ge him habbað!....What, doubt whether an *Englishman* could be found so poor as to accept this bounty! Good God! Were Englishmen ever such a people as this? Had they ever such kings? And had their kings such counsellors? And was this the manner of provid-

ing (not, out of any taxes, but out of the king's own estate) for a poor Englishman, *if one could be found*, who would accept such provision? Was this my country? And is this my country?

H. Oh, This was many ages ago. Long before the reign of Messrs. Pitt and Jenkinson.... Long before the doctrine was in vogue or dreamed of, which has made so many small men great (small in every sense of the word:) I mean the

Like pulling out the stones of of an arch (the key-stone amongst them) to render the edifice the stronger: or surrendering all our strong holds to an enemy; that the rest of the country may enjoy the greater security.

But a truce with politics, if you please. The business of this country, believe me, is settled. We have no more to give up: until some

shall find out that grand desideratum of a substitute for bread, as he has already discovered a substitute for money. Till that period arrives, let us pursue the more harmless investigation into the meaning of words.

The SHROWDS are any things with which the masts of a ship are *dressed* or *clothed*.

> .... " Such a noyse arose
> " As the SHROWDES make at sea in a stiffe tempest,
> " As *lowd*, and to as many tunes."
>
> *Henry VIII. pag.* 224.

FLOUT....Is the past participle of ꝼlıꞇan, jurgari, contendere.

> " Here stand I, ladie, dart thy skill at me;
> " Bruise me with scorne, confound me with a FLOUT."
>
> *Loues Labours Lost, pag.* 140.

Foul....The past participle of ꝼȳlan. aꝼȳlan, beꝼȳlon, *to file:* which we now write *to defile.*

> " For Banquo's issue have I fil'd my mind,
> " For them the gracious Duncan haue I murther'd."
>
> *Macbeth, pag.* 139.
>
> " Sirrah, I scorn my finger should be fil'd with thee"
>
> *B. and Fletcher, Pilgrim.*

" A scabbit sheep files all the flock."

Ray's Scottish Proverbs.

Sprout } Spurt } A. S. ꞅpꞃoꞇe, ꞅpꞃauꞇ. Sprout is the past participle of ꞅpꞃuꞇan, ꞅpẏꞇan, germinare, to shoot out, to cast forth. Spurt is the same word, by a customary metathesis.

Trouble....Is the past participle of ꞇꞃubulan, tundere, conterere, pinsere, to bruise, to pound to vex. The Latin *tribulare* is the same word; differing only by a different infinitive termination: *tribul-an, tribul-are.* As many other Latin verbs differ from the Anglo-Saxon verbs only by the different infinitive terminations, *an, or, re.*

Brook
Broach
Brack
Break
Breach
Breech
Breeches
Bracca
Brachium

All these words are merely the same past participle (differently pronounced and written) of the verb BRIKAN, bꞃecan, bꞃæcan, to break. Brook (in the Anglo-Saxon bꞃoc) approaches most nearly to our modern past tense broke: and indeed this supposed noun was formerly so written.

> " And so boweth furth bi a broke, beeth buxome of spech
> " Tyll you fynden a forde, your fathers honourable,
> " Wade in that water and wash you wel there."
>
> *Vis. of P. Ploughman, pass.* 6, *fol.* 29, *pag.* 2.

"And helde the way down by a BROKE syde."
Cuckowe and Nyghtyngale, fol. 351, *pag.* 1, *col.* 1.

"He lept ouer a BROKE for to fight with the giaunt." *Hist. of P. Arthur 3d part, chap.* 79.

"The eye that scorneth his fader, and despis-
"eth the byrth of his moder, rauyns of the
"BROKES, that is to saye, fendes of helle BROKES
"shal delue out and *pyke* out that eye."
Diues and Pauper, 4th comm. cap. 1.

"With knyghtly force and violence he entred
"the sayde cytye (London) and slewe the fore
"namyd Liuius Gallus near unto a BROKE there
"at that daye rynnynge, and hym threwe into the
"sayd BROKE. By reason wherof long after yt
"was called Gallus or Wallus BROKE. And at
"this day the strete where some tyme ranne
"the sayde BROKE is nowe called *Wallbroke.*"
Fabian's Chronicle, 4th parte, chap. 65.

Doctor Th. Hickes was aware that BROOK must be in some manner derived from bꞃæcan: and gives this reason for it...." quia rivus exiliens terram perrumpit." And this is very aptly described in Beaumont and Fletcher's *Faithful Shepherdess.*

"Underneath the ground,
"In a long hollow the clear spring is bound,
"Till on yon side where the morn's sun doth look,
"The struggling water *breaks out* in a BROOK."

ABROACH is abꞃæc, the regular past tense of bꞃæcan, by the customary addition of the præfix A.

"Hewe fire at the flynt four hundred wynter,
"But thou haue towe to take it, with tinder or BROCHES,
"All thy labour is loste."
Vis. of P. Ploughman, pass. 18, *fol.* 95, *pag.* 1.

BRACK is not far removed from our modern past tense *brake*, which is still in use with us as well as *broke*; and it approaches still nearer to the past tense as it was formerly written *brak*.

"He biholdynge in to heuene, blesside and "BRAK, and gaf looues to disciplis."

Mattheu, chap. xiv. (v. 19.)

"Hee feutred his speare and ranne agains Sir "Trian, and there either BRACKE their speares all "to peeces."

Hist. of Prince Arthur, 2d part, chap. 94.

"So he ranne to his sword, and when he saw it "naked, he praised it much, and then he shooke "it, and therewith he BRACKE it in the middes."

Hist. of Prince Arthur, 3d part, chap. 79.

Though BRACK (as a noun) is not much in fashion at present, it was formerly in good and common use.

"Let not a BRACK i' th' stuff, or here and there
"The fading gloss, a general loss appear,"

B. and Fletcher, Epilogue to Valentinian.

"You may find time out in eternity,
"Deceit and violence in heavenly justice,
"Life in the grave, and death among the blessed,
"Ere stain or BRACK in her sweet reputation.

B. and Fletcher, A wife for a month.

A BREACH (bꞃuc) or BREAK, the same word as the former, with the accustomed variation of CH for CK.

"Is it no BREAKE of ductie to withstande your "kyng." *Hurt of Sedition, by Sir John Cheke.*

"The contrarie partie neyther could by justice, "neither would by boldenesse haue enterprised "the BREAKE thereof." *Hurt of Sedition.*

Of BREECH (the same participle) Skinner says well...."Verum etymon vocis BREECH commodius "deduci potest ab A. S. bꞃẏce, ruptio, ruptura: "quia sc. in ano corpus in foramen quasi disrumpi "videtur"....And BREECHES, which cover those parts where the body is *broken* into two parts. Hence also assuredly the Latin *bracca*:(m) and I believe, the Greek and Latin *βραχιων*, *brachium*.

(m) "BRACA (pro quo vulgò *bracca*, vel *bracha*, minus recte "scribunt) Isidoro, lib. xix. cap. xxii. videtur dici, quod sit "*brevis*, nempe a Græco βραχυς. Aliis placet, esse a ρακος, "quod a ρησσω seu ρηγνυμι. unde ab Eustathio esse dicitur "διερρωγος ιματιον, vestis disrupta. Æoles (quos Romani maxime "imitantur) literam β literæ ρ præmittunt, quando post ρ sequitur "κ, τ, vel δ. ut, ρυτηρ, βρυτηρ, ροδον, βροδον, ρακος, βρακος, &c. Sed "sane *bracæ* vox est a Gallis Belgis. Quippe hodieque Belgæ, "sive Germani inferiores, eam *broeck* appellant, ut Cimbri, *brog*, "Britanni, *breache*. At *braca* esse a Gallis, clare docet Diodorus "Siculus, cujus illud de Gallis, χρωνται δε αναξυρισιν ἁς εκεινοι "βρακας καλουσιν. Similiter Hesychius, olimque Galliæ pars ab "harum usu dicta *bracata*. Idem confirmant versus isti apud "Sueton. in Julio, cap. lxxx:

"*Gallos Cæsar in triumphum ducit: iidem in curia*
"*Galli bracas deposuerunt, latum clavum sumserunt.*

"Sed et *bracarum Gallicarum* liquido meminere Vopiscus in "Aureliano, Lampridius in Alexandro Severo, pluresque alii. "*Bracatos* quoque milites Gallicos appellat Ammianus, lib. xvi. "Quare et *bracæ* vocem Gallicam putamus: vel, si origo est "Græca, vocem eam acceperint Galli a Massiliensibus: qui "Græcè loquebantur. Non soli autem *bracis* usi Galli; sed et "Persæ, quibus eas tribuit Ovidius v Trist. el. xi. item Sarmatæ.

Snow....In the Anglo-Saxon ſnaƿ, and the same in Douglas.

" sive Scythæ, ut ex eodem, item Mela, et Valerii v Argon. " constat." *G. J. Vossius.*

" Brachium, βραχιων, απο της βραχυτητος. Festus: *Brachium* " *nos, Græci* βραχιων *dicunt: quod deducitur a* βραχυ, *hoc est,* " *breve; eò quod ab humeris ad manus breviora sint, quam a coxis* " *plantæ.* Sed videtur obstare Festo, quod *brachium*, ac βραχιων, " proprie dicatur de osse, quod inter scapularum et cubiti arti- " culos interjacet. Eoque potius *brachium* sic dici censeo, quia " os id, quod dixi, breve sit, imprimis si conferetur cum osse " femoris, cui αναλογον est. Nam ut pedibus manus, lacertus " tibiæ, genui cubitus, sic femori brachia respondent. Ac quia " de hac vocis proprietate aliquis litem movere possit, addo την " ολην χειρα (intelligo per χειρα totum illud ab humero usque ad " extremos digitos, quomodo hac voce etiam usi Homerus et " Hippocrates) dividi a Galeno in partes tres; βραχιονα, πηχυν, et " ακροχειρον. quæ ipsa etiam complexus Naso, cum, 1 Met. ait:

.... " Laudat digitosque manusque
" Brachiaque et nudos mediâ plus parte lacertos.

" Quare, cum tres sint brachii partes, os illud totius brachii " maximum, quod est inter humerum et cubitum, proprie " βραχιων, seu *brachium* appellabitur. Os alterum inter brachium " et manum Latinis fuerit *lacertus*, Græcis πηχυς, quanquam " hæc vox et augustius interdum sumatur. Nam cum os illud " duobus constet ossibus; uno inferiori et grandiori, altero " superinsidente et minori; illud quidem eodem nomine cum " toto dicitur πηχυς, sive *ulma;* hoc vero, quia parvarum rotarum " radios refert, κερκις, sive *radius* nominatur. Quod superest " ακρα χειρ, et una voce ακροχειρον, ac κατ' εξοχην, χειρ, Latinis " *manus* dicitur. Ex his igitur liquet, quid proprie *brachii* " nomine sit intelligendum. At Celsus, lib. viii. cap. 1. " quemadmodum pro *brachio humerum* dixit, ita per brachiam " intelligit omne illud a scapulis dependens usque ad extremam " manum. Qui similiter βραχιονος vocem usurpat Aristoteles, " lib. 1. histor. animal. cap. xv. ubi hæ a philosopho statuuntur " partes βραχιονος. ωμος, αγκων, ωλεκρανον, πηχυς, χειρ. Ωμος ei est

"His schulderis heildit with new fallin SNAW,

Douglas, booke 4, *pag.* 108.

"And tharwithal attanis on euery sydis
"The dartis thik and ffeand takillis glidis,
"As dois the schoure of SNAW."

Douglas booke xi. *pag.* 386.

It is the regular past tense, and therefore past participle, of ꞅnıƿan, which Gower and Chaucer write *to snew*.

"And as a busshe, whiche is BESNEWED
"Their berdes weren hore and white."

Gower lib. 1, *fol.* 19, *pag.* 1, *col.* 2.

"The presentes euery daie bene newed,
"He was with yeftes all BESNEWED."

Gower, lib. 6, *fol.* 135, *pag.* 2, *col.* 1.

"A better viended man was no where none,
"Without bake meate was neuer hys house
"Of fyshe and fleshe, and that so plenteouse
"It SNEWED in hys house of meate and drinke."

Prologues. The Frankeleyn.

SNOW, is simply....that which is SNIWED or SNEWED.

"articulus brachii cum ωμοπλατη, sive *scapula*. Αγκων est, quod
"interjacet inter dictum articulum et eum cui innittimur. Is
"articulus Aristoteli est ωλεκρανον, quibusdam *cubitus*, aliis *gibber*
"*brachii*, nominatur. Πηχυς est quod inter manum et acutam
"gibberamque bracchii partem, situm est. Χειρ palma et digitis
"constat. Quædam tamen ex hisce vocabulis aliter ab Hippo-
"crate et aliis accipi, non ignoramus: et qui nescit, discere
"possit ex definitionibus medicis doctissimi Gorræi. Isidorus
"autem plane audiri non meretur, cum, lib. xi. cap. 1, hoc pacto
"scribit: *Brachia a fortitudine nominata: Βαρυ enim Græce grave*
"*et forte significat, in brachiis enim tori lacertorum sunt et insigne*
"*musculorum robur existit.*" *G. J. Vossius.*

LOSS / LOOSE } The past participle of LAUSJAN, lyſan, amittere, dimittere.

> "Their arrows finely pair'd, for timber and for feather,
> "With birch and brazil piec'd, to fly in any weather:
> "And shot they with the round, the square, or forket pile,
> "The LOOSE gave such a twang, as might be heard a mile."
>
> *Poly-olbion, song* 26.

KNEE / NECK / KNUCKLE / NOD } I believe the Gothic HNAIWJAN, HNEIWAN, and the Anglo-Saxon hnigan (which have all the same meaning, viz. incurvare, inclinare, to bow, to bend, to incline) to be the same verb; though, something differently pronounced: And I s[illegible]IU; Cneop, and our English KNEE, to be the past tense of this verb.

NECK, in the Anglo-Saxon hnecc (or hnegg) may perhaps also be the past tense of hnigan.

KNUCKLE, in Anglo-Saxon Cnucl (perhaps formerly hnugel) I suppose to be the diminitive of hnug; which may likewise have been the regular past tense of hnigan.

I offer the foregoing to you barely as conjecture. But we know that hnah is perpetually used in the Anglo-Saxon as the past tense of hnigan: by adding to it the participial termination ED, we have hnaheð, hnah'ð (A broad); from which, I doubt not, we have our English NOD, i. e. An inclination of the head.

NOTCH / NOCK / NOOK / NICHE / NICK } Which vary respectively in sound only by the immaterial difference of CH or CK, have all one common meaning: and I believe them to be the past participle of the verb *to nick*, incidere.

"All ruffe of haire, my nailes UNNOCKT, as of such seemeth
best,
"That wander by their wits, deformed so to be."

Songes, &c. by the Earl of Surrey, &c. fol. 61, *pag.* 2.

"Like the good fleacher that mended his bolte "with cuttinge of the NOCKE." *Dr. Martin, of Priestes unlauful mariages, chap.* 13, *p.* 250.

"The rough Hibernian sea I proudly overlook
"Amongst the scatter'd rocks, and there is not a NOOK
"But from my glorious height into its depth I pry."

Poly-olbion, song 30.

The Italian and French languages have many words *nicchio, nicchia, niche,* &c. of the same origin.

WROTH WRATH WREATH RADDLE WRY RIDDLE	All these are the past tense and therefore past participle of *Ƿ*ꞃıðan, torquere, to *writhe*. The two former are applied to the mind; and, together with WREATH (or WRITH) speak themselves.

A RADDLE(n) hedge, is a head of pleached or plashed or twisted or wreathed twigs or boughs. I suppose RADDLE to be so pronounced for *Ƿ*ꞃaðel, the diminutive of *Ƿ*ꞃað.

So RIDDLE metaphorically.

WRY I suppose to be pronounced for *Ƿ*ꞃıð.

(n) "With the help of these tools they were so very handy, "that they came at last to build up their huts or houses very "handsomely; RADDLING, or working it up like basket-work "all the way round, which was a very extraordinary piece of "ingenuity, and looked very odd,"

Robinson Crusoe, vol. 2, *pag.* 119, *edit.* 1790.

DEAL
DELL
DOLE
DOULE
DOWLE

These are the past tense and past participle of the verb **ᴅᴀᴇʟᴀɴ**, dælan, dividere, partiri, *to deal*, to divide, to distribute.

"My wife shal haue of that I wan with truth and no more,
"And DEALE among my daughters and my dear children."
Vis. of P. Ploughman, pass. 7, *fol.* 32, *pag.* 2.

"Thylke that god geueth moste, leest good they DELETH."
Vision of P. Ploughman, pass. 11, *fol.* 45, *pag.* 2.

"If he be pore, she helpeth hym to swynke
"She kepeth his good, wasteth neuer a DELL."
Marchauntes Tale, fol. 28, *p.* 2, *col.* 2.

"I consent, and conferme euery DELL
"Your wordes all and your opinyon."
Marchauntes Tale, fol. 29, *pag.* 2, *col.* 2.

"Al this sentence me lyketh euery DELL."
Wife of Bathes prol. fol. 34, *pag.* 2, *col.* 2.

"I shall tell you a part now, and the other "DEALE to morrow."

Hist. of Prince Arthur, 3d part, chap. 75.

"And that night a DO LE, and al they that "would come had as much flesh and fish, wine "and ale as they might eate and drink, and euery "man and woman had twelue pence, come who "would. Thus with his owne hands DEALED he "his money."

Hist. of Prince Arthur, 3d part, chap. 171.

"We rede in holy wryte. *Deut.* xxvii. Cursed "be he that flytteth the boundes and the DOLES or "terms of his neyghbour, and putteth hym out of "his ryght."

Diues and Pauper, 10th comm. chap. 7.

In this last passage, DOLE is applied to a land-mark, by which the lands of different occupants are *divided* and *apportioned.*

> " It was your presurmize,
> " That in the DOLE of blowes your son might drop."
> *Second part Henry* IV. *pag.* 76.

Mr. Steevens, on this passage, says...." the " DOLE of blows is the distribution of blows. " DOLE originally signifies the portion of *alms* " (consisting either of meat or money) that was " given away at the door of a nobleman."

" Now my masters, happy man be his DOLE, say " I: euery man to his business."

First part Henry IV, *pag.* 54.

" Sir J. Hawkins says...." the portion of *alms* " distributed at Lambeth palace gate, is at this day " called the DOLE."

" If it be my luck, so: if not, happy man be his DOLE." *Merry Wives of Windsor, pag.* 116.

In all the above passages, and wherever the word is used, DOLE is merely the Anglo-Saxon past participle *dal;* and has not in itself the smallest reference to *alms*, or to the nobleman's gate, or to Lambeth palace; if indeed those places have any distinguished connection with *alms.* But DOLE (i. e. *dal)* might very well be applied to any things *divided, distributed*, or *dealt out:* and therefore to land-marks, and to blows in a battle, &c.

In the following passage from Chaucer, there is no allusion to any of these.

> " And for thou *trewe* to loue shalt be
> " I wyl, and eke commaunde the,

"That in one place thou set al hole
"Thine hert, without halfin DOLE."

Rom. of the Rose, fol. 131, *pag.* 1, *col.* 2.

As it has happened in the interpretation of DOLE; so does it with DOWLE: and so will it usually happen, when the interpreters seek the meaning of a word (or rather endeavour to collect it) singly from the passages in which the word is found: for they usually connect with the unknown word, the meaning of some other word or words in the sentence. A little regard to the individual etymology of the word whose meaning is sought, would secure them from this perpetually repeated error; and conduct them to the *intrinsic* meaning of the word.

"The elements
"Of whom your swords are temper'd, may as well
"Wound the loud windes, or with bemockt-at stabs
"Kill the still-closing waters, as diminish
"One DOWLE that's in my plumbe." *(plume)*

Tempest, pag. 12.

Mr. Steevens here tells us, that...." Bailey, in "his dictionary, says that DOWLE is a *feather*; or "rather the single particles of the *down*."

To which Mr. Malone adds...." Cole, in his Latin dictionary, 1670, interprets....*young* DOWLE ....by *Lanugo*."

But ðal, ðæl, DÓLE, DOULE, DOWLE, DEAL, DELL, are all but one word differently pronounced and differently written; and mean merely a part, piece, or portion, without any designation of *feather*, or *down*, or *alms*, or any other thing. And when the cards are *dealed* or *dealt* round to the company

within doors; each person may as properly be said to receive his DOLE or DOWLE (i. e. that which is *dealed* out, *distributed*, or *dealt* to him) as the attendant beggars at the gate.

Thus Chaucer, in the *Plowman's Tale*, fol. 99, pag. 2, col. 2.

> "The gryffon grynned as he were wood
> "And loked louely as an owle
> "And swore by cokes hert bloode
> "He wolde him tere euery DOULE."

What think you is contained in this threat of the gryffon? That he will tear off the feathers, or the small particles of down from the Pelican? Surely not. But that he would tear him, as we say, *piecemeal;* tear every *piece* of him, tear him all to *pieces*.

Skinner is of opinion, and reasonably, that DOLLAR also belongs to *dal*, portio...." quia sc. est aurei, seu, ducati dimidium."

HOWL, OWL, YELL } The past participle of Ᵹyllan, Ᵹiellan, ululare, *to yell.*

ROOM, RIM, BRIM } Are the past participle of ꞃyman, beꞃyman, dilatare, amplificare, extendere.

ROOM means dilatum, *extended, place, space, extent.*

In the second chapter of Luke, verse 7, where our modern translation has it...." there was no " ROOM for them in the Inn." The old English translation says...." there was not *place* to hem in " the comyn stable." Non erat eis *locus* in diversorio. The Anglo-Saxon....hiȝ næꝼdon ꞃum in

cumena hur. The Gothic....NI VAS IM RUMIS IN STADA ÞAMMA.

Rim (of ꞃẏman) is the utmost *extent* in breadth of any thing.

Brim (of be-ꞃẏman) is also the *extent* of the capacity of any vessel.

> " Which from a large-brim'd lake
> " To hie her to the sea with greater haste doth make."
>
> *Poly-olbion, song* 30.

Large-brim'd (or be-ꞃẏm'ð) is widely *extended* in breadth.

Groom]....We apply this name to persons in various situations. There is a groom of the stables, a groom of the chambers, a groom of the stole, a groom porter, a *bride*-groom, &c. But all of them denote attendance, observance, care, and custody; whether of horses, chambers, garments, bride, &c.

> " He is about it, the doores are open:
> " And the surfeted groomes doe mock their charge
> " With snores." *Macbeth, pag.* 136, *col.* 2.

Groom therefore has always one meaning. It is applied to the person by whom *something* is *attended*. And, notwithstanding the introduction of the letter r into our modern word groom, (for which I cannot account) I am persuaded that it is the past participle of the Anglo-Saxon verb Ꞡẏman, curare, regere, custodire, cavere, attendere; and that it should be written goom, without the r. And I think it a sufficient confirmation of my opinion, that what we now call *bride*-groom, our ancestors called bꞃẏð-ꞡum. And, at present, in the collateral languages there is no r.

The Germans calling him .... Brauti-gam.
The Dutch .... Bruide-gom.
The Danes .... Brud-gom.
And the Swedes .... Brud-gumme.

SWOOP } "All my pretty ones!
SWOP } "Did you say all! Oh Hell Kite! All?
"What, all my pretty chickens, and their damme
"At one fell SWOOPE?"

Mr. Steevens, on this passage, says...."SWOOP "is the descent of a bird of prey on his quarry. "It is *frequently* however used by Drayton in his "*Poly-olbion*, to express the swift descent of rivers." Drayton has used it in his *Poly-olbion* only three times: in his first, sixth, and twenty-eighth songs; but never as a substantive.

"Proud Tamer SWOOPS along with such a lusty train,
"As fits so brave a flood." *Song* 1.

"Thus as she SWOOPS along with all that goodly train."
Song 6.

"And in her winding banks, along my bosom led,
"As she goes SWOOPING by." *Song* 28.

In this use of the word by Drayton there is nothing antique, or unusual, or in the least different from the common, modern, every day's use of the word: if we except only the spelling of it. Put SWEEPS and SWEEPING instead of SWOOPS and SWOOPING, and no man would ask for an interpreter. The Anglo-Saxon verb is ꞅƿıpan, in modern English *to sweep*. SWOOP and SWOP are (as we have already seen in so many other instances) its regular past participle, by the change of the characteristic I to O.

SWOOP has nothing to do with the descent of a a bird; or with any descent or ascent; but it may be applied to either: for it has to do with a body in motion, either ascending, descending, or horizontal; and with a body removing all obstacles in its passage.

A SWOP between two persons, is where, by the consent of the parties, without any delay, any reckoning or counting, or other adjustment of proportion, something is *swept* off at once by each of them.

SWOON.....This word was formerly written, SWOUGH, SWOWE, SWOWNE, ASWOWNE, SWOND, SOWNE, and SOWND.

> " That what for fere of slaunder, and dred of deth
> " She loste both at ones wit and breth
> " And in a SWOUGH she lay."
>
> *Chaucer, Lucrece, fol.* 215, *pag.* 2, *col.* 2.

> " I fel in suche a slomber and a SWOWE
> " Nat al a slepe, ne fully wakynge,
> " And in that SWOWE methought I herde sing
> " The sorie byrde the leude cuckowe."
>
> *Cuckowe and Nyghtingale, fol.* 351, *pag.* 1, *col.* 2.

> " Whan she this herd, ASWOUNE down she falleth."
>
> *Clerke of Oxenfordes Tale fol.* 51, *pag.* 1, *col.* 1.

> " ASWOUNE, I fel, bothe deed and pale."
>
> *Rom. of the Rose, fol.* 128, *pag.* 2, *col.* 1.

" Whan this woman sawe this sharte and redde the letter, she felle downe in SWOWNE."

Diues and Pauper, 6*th comm. cap.* 15.

" Hee tooke such a hartily sorrow at her words " that he fell downe to the floore in a SWOND.

" And when sir Launcelot awaked of his SWOND
" hee lept out at a *bay* window."

Hist. of P. Arthur, 3d part, chap. 8.

" Hee fell downe off his horse in a SOWNE."

Hist. of P. Arthur, 2d part, chap. 59.

" Hee fell ouer his horse mane in a SOWND."

Hist. of P. Arthur, 2d part, chap. 140.

SWOON &c. is the past participle of ꞅpıᵹan, stupere; whose regular past tense is *swog*, or *swoug*, written by Chaucer *swough* and *swowe*: adding to which the participial termination EN, we have *swowen, swowne;* and with the customary prefix A, *aswowne.*

CLOCK / CLACK } The past participle of the verb *to click.*

PUDDLE / POOL } PUDDLE was antiently written PODELL.

" And all the contre whiche was byfore lykened
" to paradyse for fayrenesse and plente of the con-
" tre, tourned in to a foule stynkynge PODELL,
" that lasteth in to this daye, and is called the
" deed see."

Diues and Pauper, 6th comm. cap. 16.

It is the regular past tense and past participle of the verb *to piddle.*

POOL is merely the contraction of *podel, poodle, pool.*

F. I hardly think the word *piddle* to be of any long standing in the language; as the word POOL (or *pul*, as the Anglo-Saxons wrote it) certainly is. There is no antient authority, I believe, for the use

of the word *piddle:* and yet, to justify your derivation, it ought at least to be as antient in the language as the Anglo-Saxon *pul.*

H. I cannot produce any Anglo-Saxon or antient authority for it. Yet it cannot be of very modern introduction; since it long ago furnished a name to one of our rivers.

"Whilst Froom was troubled thus, where nought she hath to do,
"The PIDDLE, that this while bestirr'd her *nimble* feet,
"In falling to the POOL, her sister Froom to meet,
"And having in her train two *little slender rills*,
"Besides her proper spring, wherewith her banks she fills,
"To whom since first the world this *later name* her lent,
"Who antiently was known to be instiled Trent)
"*Her small assistant brooks her second name have gain'd.*"

Poly-olbion, song 2.

BEAD....The past participle of biddan, orare, to BID, to invite, to solicit, to request, to pray.

BEAD (in the Anglo-Saxon beade, oratio, something *prayed)* is so called; because one was dropped down a string every time a prayer was said, and they thereby marked upon the string the number of times *prayed.*

GEWGAW } GAUD } What we write GEWGAW is written, in the Anglo-Saxon, Gegaf. It is the past participle of the verb Ge-gifan: and means any such trifling thing as is *given away* or presented to any one. Instead of GEWGAWES it is sometimes written GIGAWES and GEWGAUDES.

"And of holy scriptures *sawes*
"He counteth them for GIGAWES."

Skelton, pag. 171, *(Edit.* 1736.)

" May not Morose, with his gold,
" His GEWGAUDES, and the hope she has to send him
" Quickly to dust, excite this?"

B. and Fletcher, The Woman's Prize.

GAUD has the same meaning, and is the same as the foregoing word, with only the omission of the præfix GE, GI, or GEW. It is the past participle of Ʒiꝼan; *gaved, gav'd, gavd, gaud.*

" Here is a mittayne eke, that ye may se,
" He that his hande wol put in this mittayne
" He shal haue multiplyeng of his grayne, &c.
" By this GAUDE haue I wonne euery yere
" An hundred marke sythen I was Pardonere."

Prol. of the Pardoners Tale, fol. 65, *pag.* 2, *col.* 2.

" And also thynke wel, that this is no GAUDE."

Troylus, boke 2, *fol.* 165, *pag.* 1, *col.* 1.

" Quhat God amouit him with sic ane GAUDE."
" In his dedis to use sic slicht and fraude."

Douglas, booke 10, *pag.* 315.

" And stolne the impression of her fantasie,
" With bracelets of thy haire, rings, GAWDES, conceits,
" Knackes, trifles, nosegaies, sweetmeats."

Mids. Nights Dreame, pag. 145.

" My loue to Hermia (melted as the snow)
" Seems to me now as the remembrance of an idle GAUDE,
" Which in my childhood I did doat upon."

Mids. Nights Dreame, pag. 158.

" Sweting mine, if thou mine own wilt be,
" I've many a pretty GAUD, I keep in store for thee;
" A nest of broad fac'd owls, and goodly urchins too."

Poly-olbion, song 21.

LAUGH....Is the regular past tense and past participle of the Anglo-Saxon verb Ƕlihan, ridere; viz. Ƕlah, which we write LAUGH. " Vox Ƕlahan (says Skinner) licet apud Somnerum non occurrit,

"nun dubito quin olim in usu fuerit." Had Skinner been aware of the regular change of the characteristic letter in all the Anglo-Saxon verbs, he would have been well contented with Ƿlihan; but certainly there remained for him the Gothic 𐌷𐌻𐌰𐌷𐌾𐌰𐌽, though not the Anglo-Saxon Ƿlahan.

WHARF } Are the past participles of Ƿƿẏꞃꝼan,
WARP } Ƿẏꞃꝑan; ambire, projicere.

WALL....Is the past participle of Ƿilan, connectere, copulare, to join together, to consolidate, to cement. And its meaning is singly, *consolidated*, *cemented*, or joined firmly together. The Anglo-Saxon Ƿeal is sometimes applied by them in the same manner in which alone we now use it; viz. for any materials, brick, stone, mud, clay, wood, &c. *consolidated*, *cemented*, or fastened together: but it is also sometimes used by them for the *cement* itself, or that by which the materials are *connected*.

"Ƿiᵹ hæꝼdon tẏᵹelan ꝼoꞃ ꞅtan. anꝺ tẏꞃꝑan ꝼoꞃ Ƿeallum."

"They had brick for stone, and slime had they for *mortar*." *Genesis, chap.* xi. v. 3.

Our etymologists derive WALL from the Latin *Vallum*(o): and not only the English word, but

(o) "VALLUM dicebatur.....*Murus e terra ad fossæ oram* "*aggestus, crebris sudibus sive palis munitus*.....Itaque duæ ejus "partes, agger sive terra, et pali sive sudes. De etymo sic "Varro, lib. iv.* de L. L:.....*Vallum, vel quod ea varicare nemo* "*possit; vel quod singula ibi extrema bacilla furcillata habent* "*figuram literæ* v. Quæ lectio si recta est, *varicare* hic erit "*ὑπερβαίνειν* sive *transgredi:* quomodo *varicare* in vett. Glossis "exponitur. De etymo plane assentio. Quamvis enim, quia

the Anglo-Saxon Ƿeal also from the same. They seem to forget that the Latin is a mere modern language, compared with the Anglo-Saxon. The Roman beginning (even their fable) is not, comparatively, at a great distance. The beginning of the Roman language we know; and can trace its formation step by step. But the northern origin is totally out of sight; is intirely and compleatly lost in its deep antiquity. Besides, in deriving WALL from Ƿilan, we follow the regular course of our whole language, without the least contorsion; and we arrive at once at a full and perfect meaning, and a clear cause of the application of the word to the thing. But, if we refer WALL to *vallum*, what have we obtained? We must seek for the meaning of *vallum*, and the cause of its application: and that we shall never find but in our own language: none of the Greek or Latin etymologists can help us to it: for *vallum* itself is no other than our word *wal*, with the

" valli agger jactu aut aggestione terræ fieret, *vallum* et *vallare* " non inepte deduci queant a Græco βαλλω; tamen cum non " omnis *agger* sit *vallum*, sed tum demum id nomen adipiscatur, " cum *munitus* est *vallis* sive *sudibus:* quin a *vallus* VALLUM " dicatur, dubitandum minime censeo. Idem esse *vallus*, quod " *palus*, sive *sudis*, ostendimus superius. *Vallos* autem aggeri " imponi solere, clare docet hic Vegetii locus, lib. 3, cap. viii: " Primum in unius noctis transitum, et itineris occupatione " leviore, cum sublati cespites ordinantur, et aggerem faciunt, " supra quem valli, hoc est, sudes, vel tribuli lignei, per ordinem " digeruntur." Hinc Ammianus, lib. 31. *Vallo sudibus fossâque firmato.* Quemadmodum autem *vallum* a *vallus*, ita " *vallus* υποκοριστικως a *varus*, quo furcillas notari ostensum suo " loco."

Vossius.

addition of their article UM (or the Greek *οι*) tacked to it.

TART (teaрт, asper) is the past participle of Tyрan, exacerbare, irritare, exasperare. *To tar. tar-ed tar'd, tart.*

"Ye faderis nyle ye *terre* youoe sones to wraththe." *Ephesies, cap.* 6. (verse 4.)

"Faderis nyle ye *terre* youre sones to indignacioun." *Colocensis, cap.* 3. (verse 21.)

"And like a dogge that is compell'd to fight
"Snatch at his master that doth TARRE him on."
King John, act 4, *sce.* 1, *pag.* 14.

"Two curres shal tame each other, pride alone
"Must TARRE the mastiffes on, as 'twere their bone."
Troylus and Cressida, end of act 1.

"Faith there has bene much to do on both "sides: and the nation holds it no sinne, to TARRE "them to controuersie. *Hamlet, pag.* 263.

SPAN.....For the etymology and meaning of this word, you may, if you chuse it, travel with others(P) to the German, the French, the Italian,

(P) Vossius de Vit. Serm. lib. 2, cap. 17, "*Spannum* et "*spanna* habemus in Legibus Frisonum." Tit. xxii. de Dolg. lxv: "Vulnus, quod longitudinem habeat quantum inter pollicem et complicati indicis articulum, *spannum* non impleat, "iv solid. componatur. Quod integræ *spannæ* longitudinem "habuerit, hoc est, quantum index et pollex extendi possunt, vi "solidis componatur." Et cap. lxvi: "Quod inter pollicem et "medii digiti *spannum* longum fuerit, xiii solidis componatur." Item Fris. addit. Tit. iii. lvi: "Si unius *spannæ* longitudinem "habuerit. Est vero *spanus* et *spanna*, id quod *spithama* antiquis: "estque a Germanico *spanne*, quod a *spannen*, tendere: nisi "malis esse ab Italico *spandere* pro Latino *expandere*. Nam "pro *ex* sæpe initio ponunt s.

the Latin, or the Greek. But you may find them more readily at home: for the German *spanne*, the old French *espan*, mentioned by Cotgrave, the Italian *spanna*, and the Low Latin *spannum*, together with the Dutch, the Danish, the Swedish, and the Islandic, are all, as well as the English word, merely the past tense and therefore past participle ꞅpan, ꞅpon, of the Anglo-Saxon verb ꞅpınan, to *spin*, extendere, protrahere.

> "And eik his coit of goldin thredis bricht,
> "Quhilk his moder him SPAN."
>
> *Douglas, boke* 10, *pag*. 349.

Menage....." SPANNA. La lunghezza della mano aperta e "distesa dalla estremità del dito mignolo a quella dell grosso. "Lat. *palmus major* Gr. σπιθαμη. Gall. *empan*. Dal Tedesco "*spann*, che vale il palmo maggiore, che è costituito di dodici "dita Geometriche. Ovvero dal Latino *expalmus*, *expanmus*, "*expammus*, *expannus*, *spannus*; onde l'antico Francese *espan*. "Così da *impalmus*, il Francese *empan*: da *impalmare*, *enpaumer*. "La prima oppinione par la vera. S' inganna il Monosini "diducendo *spanna* da Σπιθαμη. Lo seguita però il Sr Ferrari."

Junius....." SPAN, Spithama, dodrans, palmus major, inter- "vallum inter pollicem et minimum digitum diductos; estque "duodenum digitorum sive palmorum trium. A. S. ꞅpan, ꞅponn. "It. *spanna*. G. *espan*. D. *spand*. B. *span*. Isl. *span* et *spon*. Su. "*span*. Fr. *span*. *spanna*. M. Casaubonus petita vult et Σπιθαμη, "Spithama. V. eum p. 337. opusculi de Vet. ling. Angl. Sed "omnino videntur promanasse ex Teut. *spannen*, tendere, "extendere. Ipsum vero *spannen* affine est Gr. Σπαν, trahere: "quod attrahendó res extendantur."

Skinner....." SPAN, &c. Omnia per contractionem, et conver- "sionem M in N, et ejus reduplicationem immediate, a Lat. et "Gr. *spithama*. Vel, si a Germanica origine petere malles, a "Teut. et Belg. *spannen*, tendere, extendere. Martinius autem "Teut. *spannen* a Lat. *expandere* deducit. Alludit Gr. Σπαν."

"He will not give an inch of his will, for a "SPAN of his thrift."

Ray's Scot. Prov. pag. 291.

NARROW } Naꞃƿ, neaꞃƿ, neaꞃƿe. The past par-
NEAR } ticiple of nẏꞃƿian, coarctare, comprimere, contrahere, to draw together, to compress, to contract.

SHARP....the past participle of ꞅcẏꞃpan, acuere.

RACK, RAKE, RICK, RICH, RICHES } A RACK of hay, and a RICK of hay, are the past participle of RIKGAN, congerere, colligere, to collect, to draw together, to RAKE together.

A RAKE, the same participle; it being the tool or instrument by which the hay is collected.

RICH and RICHES are the same participle. Throughout the language the different pronunciation of CH and CK is not to be regarded. Thus, what we pronounce RICH and RICHES *(tch)*, the French pronounce RICHE and RICHESSE *(sh.)*, and the Italians RICCO and RICHEZZA *(k)*. But it is the same word in the three languages: and it applies equally to any things, *collected*, *accumulated*, *heaped*, or (as we frequently express it) RAKED together; whether to money, cattle, lands, knowledge, &c.

SALE } Is the past participle of ꞅẏlan, dare,
HANDSEL } tradere, *to sell*. In our modern use of the word a *condition* is understood. HANDSEL is something *given* in hand.

HARANGUE.....In Italian *aringa*, in French *harangue*; both from our language.

This word has been exceedingly laboured by a very numerous band of etymologists; and upon no occasion have their labours been more unsuccessfully employed. S. Johnson, as might be expected, has improved upon all his predecessors; and as he is the last in order of time, so is he the first in fatuity. He says...." perhaps it comes from *orare*, " or *orationare*, *oráner*, *aranger*, *haranguer*."

I will not trouble you with a repetition of the childish conjectures of others, nor with the tedious gossiping tale of Junius.

Skinner briefly mentions a conjecture of Menage; and he spells the word properly, in the old English fashion, HARANG; and not *(á la françoise)* HARANGUE.

The word itself is merely the pure and regular past participle, hrang, of the Anglo-Saxon verb hringan, *to sound*, or to make a great sound. (As hrino is also used.) And M. Caseneuve alone is right in his description of the word, when he says ...." HARANGUE est un discours prononcé avec " CONTENTION DE VOIX."

So far has the manner of pronunciation changed with us, that, if the commencing aspirate before R was to be preserved, it was necessary to introduce an A between H and R; and instead of HRANG, to pronounce and write the word HARANG."

" By theyr aduyse the kyng Agamemnowne
" For a *trewse* sent unto the towne
" For thirty dayes, and Priamus the kinge
" Without abode graunted his ARYNGE."

Lydgate, Auncient Historie, &c.

YARD } GARDEN } YARD, in the Anglo-Saxon Ᵹeaꞃꝺ, is the past tense and therefore past participle of the verb Ᵹẏꞃꝺan, cingere, to *gird*, to surround, to inclose: and it is therefore applicable to any inclosed place; as *court*-YARD, *church*-YARD, &c.

GARDEN is the same past tense, with the addition of the participial termination EN. I say, it is the same; because the Anglo-Saxon Ᵹ is pronounced indifferently either as our G or Y.

Though it is not immediately to our present purpose, you will not be displeased, if I notice here, that a *girth* is that which *girdeth* or *gird'th* any thing: that a *garter* is a *girder;* that we have in Anglo-Saxon the diminutive Ᵹẏꞃꝺel, or *girdle;* and that I suppose the verb Ᵹẏꞃꝺelan, whose present participle would be Ᵹẏꞃꝺelanꝺ, encircling, surrounding; anꝺ (for which we now employ *ing)* being the Anglo-Saxon and old English termination of the participles present: and that I doubt not that Ᵹẏꞃꝺelanꝺ, Ᵹẏꞃꝺlanꝺ, Ᵹẏꞃlanꝺ, has become our modern *garland.*

The Italian *giardino* and *ghirlanda*(q), and the French *jardin* and *guirlande* have no other origin.

(q) " GHIRLANDA (says Menage) è voce presa peravventura " dal partefice futuro passivo del verbo *ghirlare*, non usato, che " venga da *girare*, dice il Castelvetro. *E cosa certissima.* Da " *gyrus*, *girus*, *girulus*, *girulare*, *girlara*, *ghirlare*, *ghirlandus*, " *ghirlanda.*"....Cosa certissima !....Ut plane homines non, quod dicitur, λογικα ζωα; sed ludicra et ridenda quædam neurospasmata esse videantur.

STAGE
STAG
STACK
STALK
STAY
STAIRS
STORY
STYE
STILES
STIRRUP
ETAGE

Certainly these words do not, at first sight, appear to have the least connection with each other. And, till the clew is furnished, you may perhaps wonder why I have thus assembled them together.

The verb ꞅꞇıᵹan, ascendere, to which we owe these words, is at present lost to the language; but has not been long lost. For it survived that period of the language which we call Anglo-Saxon; and descended in very good and frequent use to that period of the language which we now call old English: a name hereafter perhaps to be given by our successors to the language which we talk at present.

Instances enough may be found of the use of this verb ꞅꞇıᵹan, from the time of Edward the third down even to the end of the fifteenth century. And though it has itself most strangely disappeared for the last two hundred years; it has still left behind it these its surviving members.

In that old translation of the New Testament which was very much, though surreptitiously, circulated in the reign of Edward the third and afterwards, (and of which many other manuscripts remain, beside the curious one which you have given to me) we have seen the word perpetually employed in Matthew, Mark, Luke, John, in the Epistles, in the Acts, and in the Revelations. Let us turn to a few instances.

"Anoon Ihesu constreynide the disciplis to "STEIGE in to a boot."

Mattheu, chap. xiv. (v. 22.)

"The whiche seyden by spirit to Poul, that he "shulde not STIE to ierusalem."

Dedis, chap. xxi. (v. 4.)

"We preiden, and thei that weren of that place, "that he shulde not STYE to ierusalem."

Dedis, chap. xxi. (v. 12.)

"But whanne thou shalt be bedun to feest, go "and sitte doun in the laste place, that whanne he "shall come that bad thee to feest, he seie to thee, "frende STEIGE heiger.

Luk. chap. xiv. (v. 10.)

"The firste vois that I herde, as of a trumpe, "spekynge with me, seiynge, STY up hidur."

Apocalips, chap. iv. (v. 1.)

"Forsoth Ihesu took twelue disciplys, and seide "to hem, lo we STIEN to ierusalem."

Luk. chap. xviii. (v. 31.)

"To ech of us grace is gouen up the mesure of "the gyuyng of crist, for whiche thing he seith, he "STEIGYNGE in to heig, led caitifte caitif."

Ephesyes, chap. iv. (v. 7, 8.)

"Ihesu was baptisid of Iohn in iordan, and "anoon he STIYNGE up the watir."

Mark, chap. i. (v. 9, 10.)

"Lo we STEIGEN to ierusalem."

Mattheu, chap. xx. (v. 18.)

"Ihesu forsothe seynge companyes STEIGIDE "in to an hil." *Mattheu, chap.* v. (v. 16.)

"And the thornes STEIGEDEN up and strangliden "it." *Mark, chap.* iv. (v. 7.)

"And whanne it is sowun it STEIGETH in to a "tree." *Mark, chap.* iv. (v. 32.)

"What ben ye troblid, and thougtis STEIGEN "up in to youre hertis."

Luk. chap. xxiv. (v. 38.)

"STIEGE up at this feest dai, but I shal not "STIE up at this feest day, for my tyme is not yit "fillid. Whan he had seide these thingis he "dwelt in galile. Forsothe as hise britheren "STIEDEN up, thanne and he STEIEDE up at the "feest dai." *Iohn, chap.* vii. (v. 8, 9, 10.)

"Nyle thou touche me, for I haue not yit STIED "to my fadir. Forsothe go to my britheren and "seie to hem, I STIE to my fadir."

Iohn, chap. xx. (v. 17.)

"And whanne he STEIG into a litil ship, hise "disciplis sueden him."

Matheu, chap. viii. (v. 23.)

But we need not turn to any more places in this little book; where the word is used at least ninety times.

The same word is constantly employed by Gower, Chaucer, Lydgate, Fabian, sir T. More, &c. &c.

"And up she STICHE, and faire and welle
"She drofe forth by chare and whelle
"Aboue in the ayre amonge the skies."

Gower, lib. 5, *fol.* 105, *pag.* 1, *col.* 2.

"And or Christ went out of this erthe here
"And STIGHED to heuyn, he made his testament."

Balade to K. Henry IV. *fol.* 349, *pag.* 1, *col.* 2.

"Beryne clepid a maryner, and bad him STY on loft,
"And weyte aftir our four shippis aftir us doith dryue;
"For it is but grace of God, yf they be alyue.
"A maryner anoon wyth that, right as Beryn bad,
"STYED into the top castell, and brought hym tydings glad." *Merchaunts 2d Tale, Urry's Edit. p.* 607.

"Joseph might se
"The Angell STYE aboue the sonne beme."
Lyfe of our Lady, by Lydgate, pag. 103.

"Then king Philip seing the boldnesse of the "Flemminges, and how little they feared him, "tooke counsayle of his lordes, how he might cause "them to descende the hylle, for so longe as they "kepe the hyl, it was ieoperdous and perelous to "STIE towarde them."
Fabian's Chronicle, vol. 2, *page* 265.

"But like the hell hounde thou waxed full "furious, expressyng thy malice when thou to "honour STIED." *Fabian, vol.* 2, *pag.* 522.

"And so he toke Adam by the ryght hande and "STYED out of hell up in to the ayre."
Nychodemus Gospell, chap. 16.

"The ayre is so thycke and heuy of moysture "that the smoke may not STYE up."
Diues and Pauper, 1*st comm. cap.* 27.

"But lord how he doth thynk hym self full wele
"That may set once his hande uppon her whele,
"He holdeth fast: but upwarde as he STIETH
"She whippeth her whele about, and there he lyeth."
Sir T. More's work. (1557.)

If more were necessary to confirm the claim of ꞅꞇıᵹan to a place in our language, much more might be drawn from a variety of quarters; but I

suppose the foregoing instances to be amply sufficient; and you may perhaps think them too many.

Being now in possession of this verb, let us proceed to its application. And first for STAGE.

1. We apply STAGE to any *elevated* place, where comedians or mountebanks, or any other performers exhibit; and to many other scaffoldings or buildings *raised* for many other purposes. As,

" At the said standarde in Chepe was ordeyned
" a sumptuouse STAGE, in whiche were sette
" dyuers personages in rych apparell."

Fabian, *vol.* 2, *pag.* 334.

2. We apply STAGE to corporeal progress. As, ...at this *stage* of my journey....(observe, that travelling was formerly termed " STEIGING;" to Jerusalem, or any other place)....at this *stage* of the business.....At this *stage* of my life.....As,

" And O thou young and wourschipful child, quhas age
" Is to my youthede in the nerrest STAGE."

Douglas, *booke* 9, *pag.* 285.

3. We apply STAGE to degrees of mental advancement in or towards any knowledge, talent, or excellence. As,

" Bot Turnus stalwart hardy *hye* curage,
" For all this fere dymynist neuir ane STAGE."

Douglas, *booke* 10, *pag.* 325.

4. And besides the above manners of applying this word STAGE, our ancestors likewise employed it where the French still continue to use it: for their word *estage*, *etage*, is merely our English word STAGE; though instead of it, upon this occasion we now use STORY.

"Architriclynus, that is, prince in the hous of
"thre STAGIS." *Ioon*, chap. ii. (v. 8.)

"Sotheli sum yong man, euticus bi name,
"sittynge on the wyndow, whaune he was dreynt
"with a greuous sleep, Poul disputynge long, he
"led bi sleep felde doun fro the thridde STAGE
"or sopyng place." *Dedis*, chap. xx. (v. 9.)

For STAGE, in this last passage, the modern translation puts LOFT; which (as we have already seen) is an equivalent participle.

Now I suppose that in all these applications of it, you at once perceive that ASCENT (real or metaphorical) is always conveyed by the word STAGE: which is well calculated to convey that meaning; being itself the regular past participle of ꞅꞇiᵹan.

STAG is the same past participle. And the name is well applied to the animal that bears it. His *raised* and *lofty* head being the most striking circumstance at the first sight of him. Thence the poet's well chosen description:

"When as those fallow deer, and huge-hauncht STAGS that
graz'd
"Upon her shaggy heaths, the passenger amaz'd,
"To see their mighty herds with high-palm'd head to threat
"The woods of o'ergrown oaks; as though they meant to set
"Their horns to th' others heights." *Poly-olbion*, *song* 12.

"E cervi con la fronte alta e superba."
Orland. Fur. cant. 6, *st.* 22.

The swiftness of these animals; the order which they are said to observe in swimming; and the sharpness of their horns; these three distinct properties have induced Minshew, Junius, and Skinner

to attempt respectively three different derivations of STAG. In which I think they fail.(r)

STACK is the same past participle (pronouncing K for G). Junius supposes it to be the same word as STAKE.....“ ſtacas A. Saxonibus erant *stipites:* “ atque inde fortasse cumulus fœni, *aliarumque* “ rerum, STACK dictus est: quod perticam longam “ acuminatamque altè satis terra infigebant, circa “ quam fœnum undiquaque congestum in metum “ æqualiter assurgeret.”

But how would this notion of the word, do for a STACK of chimnies? I fear he was a worse farmer than etymologist: for I do not believe that a STACK of hay or of wood was ever so *raised* by any one, in any country, at any time.

STALK, applied by us at present only to plants, I believe to be the same participle; and perhaps it should be written STAWK (as we pronounce it) or STAK (the A, as formerly, broad): and indeed the L may have been introduced to give the broad Sound to our modern A. This however is only my

(r) Junius says.....“ STAGG. Cervus. Fortasse est a Στειχω, “ ordine incedo. In cervis certe gregatim prodeuntibus mirum “ ordinem deprehendunt quibus ea res curæ. Præcipue tamen “ admirabilis est ordo, quem tenent maria transnatantes. Maria “ tranant gregatim nantes porrecto ordine (inquit Plin. N. H. “ VIII. 32.) et capita imponentes præcedentium clunibus, vici- “ busque ad terga redeuntes. Hoc maxime notatur a Cilicia “ Cyprum trajicientibus. Nec vident terras, sed in odorem “ earum natant.”

Skinner says.....“ STAG Minsh. deflectit a Στειχω, curro: sed “ Στειχω nusquam *curro;* sed *Eo ordine*, et *Eo* exponitur...... “ Nescio an ab A. S. ſtican. Teut. *Stechen*, *Stecken*, pungere..... “ Quia sc. Cornua acuta habet quibus pungere aptus natus est.”

conjecture, being unable otherwise to account for the introduction of L into this word, whose meaning is evident. This etymology, I think, is strengthened by the antient application of the word STALK to the rounds, or steps, or STAIRS of a ladder.

> " He made him ladders three
> " To clymben by the ronges, and the STALKES
> " Into the tubbes hongyng by the balkes."
>
> *Myllers Tale*, *fol.* 14, *pag.* 1, *col.* 2.

It is not impossible that the L may have been introduced here, for the sake of the rhime to balkes: it certainly is a liberty often taken both by Gower and Chaucer, and by our other antient rhymers.

As the verb ꞅꞇıꝣan was variously pronounced and variously written, STEIG, STYE, STIE. Some sounding and writing the G; some changing it to Y; and some sinking it altogether; so consequently did its participles vary.

We have already noticed STAG, STAGE, STACK, STALK; in which the G hard, or to G soft, or its substitute K, is retained: and we must now observe the same past participle of ꞅꞇıꝣan, without either G or K; viz. STAY.

> " Ane port thare is, quham the Est studis has
> " In manere of ane bow maid boule or *bay*,
> " With rochis set forgane the streme full STAY
> " To brek the salt fame of the seyis *stoure*."
>
> *Douglas*, *oooke* 3, *pag.* 86.

> " Portus ab Eoo fluctu curvatur in arcum,
> " *Objectæ* salsa spumant aspergine cautes.
> " Ipse latet: gemino demittunt bracchia muro
> " TURRITI scopuli, refugitque a littore templum."

The Glossarist of Douglas, in his explanation, says....“ STAY, steep: as we say *scot*.....A STAY “ brae, i. e. *a high bank of difficult assent:* from the “ verb *stay*, to stop or hinder; because the *steepness* “ retards those who climb it; as the L. say, *iter* “ *impeditum, loca impedita*.....Or, from the Belg. “ *stegigh*, præruptus.”

I think the glossarist wanders.....“ *Rochis full* “ STAY,” are....*very* HIGH *rocks*. And a “ STAY “ *brae*,” is a HIGH *bank*. Without any allusion to, or adsignification of, the difficulty of ascent. Nor is there any word, either in the original or in the translation, which alludes to *delay* or *iter impeditum*. Nor does it appear that they were *præruptæ* cautes. But these *objectæ* cautes are afterwards called *turriti* scopuli. And the purpose of this description is barely to account for the port itself being *hidden;* ipse latet: for which purpose their *height* was important. But the Glossarist was at a loss for the meaning of the epithet STAY; and therefore he introduces *difficult ascent*, and *præruptus:* giving us our choice of two derivations; viz. either from our English verb *to stay*, i. e. to delay: or from the Dutch *stegigh*. But neither of these circumstances are intended here to be conveyed by the poet: and Douglas knew too well both his author and his duty, to introduce a foreign and impertinent idea, merely to suit his measure or his rhyme.....STAY means merely ſꞇeıᵹ, *raised, high, lofty*.

STAIR, in the Anglo-Saxon ſꞇæᵹeꞃ, and still in the Dutch *steiger*, I must not at present call a

ordinary, that, with his good understanding, Skinner should imagine that it might be derived...."a "*stipando;* quia sc. in eo quasi *stipantur.*"

A STILE, in Anglo-Saxon ꞅꞇıᵹel, the diminutive of *sty.*

STIRRUP, in Anglo-Saxon ꞅꞇıᵹ-ꞃap. In the derivation of this word our etymologists (with the exception of Minshew) could not avoid concurrence. It is a *mounting-rope;* a rope by which to *mount.*

The Low-Latin words *astraba* and *strepa,* and the Spanish *estribo,* are manifestly taken from our language by a corrupt pronunciation of ꞅꞇıᵹꞃap or ꞅꞇıꞃap(u).

GAIN....i. e. Any thing *acquired.* It is the past participle of ᵹeƿan, of the verb Ᵹe-ƿınnan, acquirere. This word has been adopted from us into the French, Italian, and Spanish languages: of which circumstance Menage and Junius were aware; Skinner not concurring.

PAIN....we need not have recourse to *pœna* and Ποινη. It is the past participle of our own Anglo-Saxon verb pınan, cruciare.

(u) "Etiam inter illa, ubi non solum forma exterior, sed res "ipsa veteribus fuit incognita, reponi debet instrumentum illud "ferreum ab equi lateribus utrimque dependens, cui innituntur "atque insistunt equitantium pedes. Ea enim veteribus fuisse "incognita, recte jam ante duo secula monitum Johanni Tortellio Aretino. Novo igitur huic invento novum quærendum "nomen fuit."

"STREPA dicitur ferreum illud instrumentum cui insistunt "pedes equitantium. A *strepa* est Hispanicum *estribo:* E more "ejus gentis et Gallicæ, præmisso. Ac inde etiam *astraba.*"

Vossius de Vit. Serm. lib. 1, cap. 7, and lib. 2, cap. 17.

RAIN....in the Anglo-Saxon ræᵹn, is the past participle of RIGNAN, pluere. As the Latin *pluvia* is the unsuspected past participle formed from *pluvi*, the antient past tense of *pluere*.

> " In Helies time heuen was closed
> " That no raine ne *ronne*."
>
> *Vis. of P. Ploughman, fol.* 72, *pag.* 2.

STRAIN
STRIDE
YESTER-*day*
HESTER-*us*

} STRAIN is the past tense and therefore past participle of the Anglo-Saxon verb ꞅꞇꞃẏnan, gignere, procreare, acquirere.

> " I hate the whole STRAIN." *Act* 4.
> " Does this become our STRAIN? *Act* 5.
>
> *B. and Fletcher, Maid's Tragedy.*
>
> " As William by descent come of the conqueror's STRAIN."
>
> *Poly-olbion, song* 24.

" Thus farre can I praise him; hee is of a noble " STRAIN, of approued valour, and confirm'd " honesty." *Much Ado about Nothing, pag.* 107.

Chaucer uses the same word in the same meaning, writing it STREEN and STRENE.

> " For Gode it wote, that children ofte been
> " Unlyke her worthy elders, hem before:
> " Bounte cometh all of God, and not of the STREEN
> " Of which they ben engendred and ibore."
>
> *Clerke of Oxenfordes Tale, fol.* 46, *pag.* 1, *col.* 1.
>
> " For bycause al is corrumpable,
> " And fayle shulde successyon,
> " Ne were their generacioun
> " Our sectes STRENE for to saue
> " Whan father or mother arne in graue."
>
> *Rom. of the Rose, fol.* 143, *pag.* 1, *col.* 2.

Douglas, instead of the past tense as a participle, uses the past participle with the participial termination ED; STRYNED, STRYN'D, STRYND.

"My fader than reuoluing in his mynd
"The discent of fore faderis of our STRYND."

Douglas, booke 3, *pag.* 70.

"My son Pallas, this young lusty syre
"Exhort I wald to tak the stere on hand,
"Ne war that of the blude of this ilk land
"Admyxt standis he, takand sum STRYND
"Apoun his moderis syde, of Sabyne kynd."

Douglas, booke 8, *pag.* 260.

"But an an hyra hƿylc bearn hæbbe. ðonne is me leofast ðæt hit gange on ðæt strynd on ða wæpned healfe." *Alfred's Will.*

There is nothing extraordinary in this use of the participle STRAIN or STRYND as a substantive. The past participle GET, i. e. *begotten*, is used in the same manner.

"And I thy blude, thy GET, and dochter schene."

Douglas, booke 10, *pag.* 313.

"Quhare that his douchter, amang buskis ronk,
"In derne sladis and mony sloggy slonk,
"With milk he nurist of the beistis wilde,
"And with the pappys fosterit he hys chyld:
"Of sauage kynd stude meris in that forest,
"Oft tymes he thare breistis mylkit and prest
"Within the tendir lippis of his GET."

Douglas, booke 11, *pag.* 384.

And though we do not at present use GET as a past participle, for *begotten;* it was so used formerly.

"For of all creatures that euer were GET and borne
"This wote ye wel, a woman was the best."

Chaucer, Praise of Women, fol. 292, *pag.* 1, *col.* 1.

What is commonly called a cock's STRIDE is corruptly so pronounced, instead of a cock's STRYND. "Skinner says well...." a cock's STRIDE, vel, "ut melius in agro Linc. efferunt, a cock's STRINE: "ab A. S. strind."

Yester-day, *yester-night*, *yester-even*: and Dryden, with great propriety, says also "*yester-sun.*"

YESTER-*day* is the Anglo-Saxon Ᵹeſtran dæᵹ. Ᵹeſtran is the past tense and past participle of ᵹeſtrinan, to acquire, to get, to obtain. But a day is not *gotten* or *obtained*, till it is *passed*: therefore ᵹeſtran dæᵹ is equivalent to the *passed day*. Ᵹeſtran. Yestran, yestern([s]), yester.

The Latin etymologists and Menage, with whom Junius and Skinner concur, would persuade us that HESTERN-*us* is derived from χθὲς or ἐχθὲς. And some of them from *hæreo*...."nempe quia dies "hesternus hæret hodierno." But this reason would suit as well the *subsequent* as the *preceding* day: and therefore the term, leaving no distinction between them, would not be qualified for the office assigned to it. The Latin HESTERN-*us* is also of our northern origin. *Ghestern*, *hestern*.

BRUISE....according to the constant practice of the language, by the change of the characteristic letter, is the past tense and past participle of the Anglo-Saxon verb bryſan, conterere; according to our antient English, *to brise*.

"Then they rashed together as it had beene "thunder, and sir Hemison *brised* his speare upon "sir Tristram."

Historie of Prince Arthur, *2d part*, *chap.* 83.

"Whan a tree is newely sette men water it, and "sette stakes and poles about to strength it ayenst

([s]) In German, *gestern*: In Dutch, *gisteren*.

" the wyndes blastes and for stormes, it sholde " ellys BRYSE it or breke it and felle it adowne."

Diues and Pauper, 1st comm. chap. 61.

" The asse sawe the angell and fledde asyde for " drede of the angels swerde, and bare Balaam ayenst " the walle, and BROSED his fote."

Diues and Pauper 5th comm. cap. 15.

BRUIT....means (something) *spread abroad, divulged, dispersed.* It is the past tense and past participle, formed in the accustomed manner, of the Anglo-Saxon verb bꞃıꞇꞇıan bꞃẏꞇꞇıan, distribuere, dispensare: in English also *to brit.*

" To BRIT, apud Salopienses, to divulge and " spread abroad."

Ray's Preface to North Country Words.

TRUCE....is formed in the usual manner. It is the regular past tense and therefore past participle of the Anglo-Saxon verb tꞃıƿꞅıan, fidem dare, to pledge one's faith, to plight one's troth. The French *trêve* (formerly written *tresves)* is the same word.

" He therefore sent hym in ambassade to the " sayd Rollo to requyre a TREWE or TREWSE for " thre monethes."

Fabian, part 6, *chap.* 131.

" Under coloure of a fayned TREWCE they were " taken and caste the moste part of theym in " pryson. *Fabian, parte* 7, *chap.* 241.

" Was proclaimed throughe the citee and also " the hooste, a daie of lenger TREWES."

" The daie of expiration of the TRUEWES opproached." *Fabian Lewes* xi. *pag.* 484.

Full....is the past tense, used as a past participle, of the verb fyllan, to fill. And may at all times have its place supplied by *filled*.

Stum....is the past tense and past participle, of ſtyman, fumare, *to steam*. It means *fumigated*, "*steamed*(t)."

"Stum, in the wine trade, denotes the unfermented juice of the grape, after it has been several times racked off and separated from its sediment. The casks are, for this purpose, well *matched* or *fumigated* with *brimstone* every time, to prevent the liquor from fermenting, as it would otherwise readily do, and become wine."

Encyclop. Britannica, art. stum.

Lust....the past tense and past participle of the verb lyſtan, cupere *to list*. It was not formerly, as now, confined only to a desire of one kind; but was applied generally to any thing *wished*, or *desired*, or *liked*.

(t) Stum of wine, Sic appellatur, ni fallor, Mustum statim "quam primum expressum est, validissimo dolio circulis ferreis "munito usque ad summum, nullo spiritibus loco vacuo relicto, "inditum seu potius infartum. ne sc. posset effervescere et "defæcari: hoc vinis fere vietis et evanidis immissum novum "ipsis vigorem et spiritum, instar fermenti, conçiliat; et, modo "confestim bibantur, palata apprime commendat. Nescio an a "Belg. *stom*, Teut. *stumm*, mutus q. d. Vinum mutum; quia "nunquam efferbuit. Vel potius a Belg. *stomp*, Teut. *stumpff*, "Hebes, obtusus (i. e.) Vinum obtusum; quia sc. quoniam nulla "fermentatione depuratum est, spiritus, non ut vina ætate de- "fæcata, puros vividos et expeditos, sed hebetes et languidos "habet." *Skinner*.

Lye says...."Stum, vox Oenopolis satis nota, Su. *Stum*. "Detruncatum volunt ex Lat. *Mustum*."

" And of the myracles of these crownes twey
" Saint Ambrose in his preface LUSTE to sey."

Seconde Nonnes Tale, fol. 57, *pag.* 2, *col.* 2.

" Faire sir, said sir Tristram, to drinke of that " water haue I a LUST."

Hist. of Prince Arthur 2d part, chap. 87.

DUNG (or, as it was formerly written, DONG) by the change of the characteristic letter Y to O, or to U, is the past tense and therefore past participle of the verb dyngan, dejicere, *to cast down.*

" And Dowel shal DING him down, and destroi his might."

Vis. of Pierce Ploughman, passus 11, *fol.* 50, *pag.* 2.

DUNG, or DONG, therefore means *dejectum*, and in that meaning only is applied to *stercus.*

" And at the west gate of the toun (quod he)
" A carte ful of DONGE there shalt thou se."

Tale of Nonnes Priest, fol. 99, *pag.* 1, *col.* 1.

" All other thynges in respecte of it, I repute " (as sainct Paule saith) for DONG."

Sir T. More Lyfe of Pycus pag. 20.

TURD (or, as it was formerly written toꝛð and TOORD) is the past tense and past participle of the verb tiꝛan, *to feed upon.*

" Euen as an empty eagle, sharp by fast,
" TIRES with her beak on feather, flesh, and bone,
" Shaking her wings, deuouring all in haste,
" Till either gorge be stuff'd, or prey be gone."

Venus and Adonis.

" I thinke this honorable lord did but try us this other day.
" Upon that were my thoughts TYRING when we encountred."

Timon of Athens, pag. 89.

" This man
" If all our fire was out, would fetch down new
" Out of the hand of Jove, and rivet him

"To Caucasus, should he but frown; and let
"His own *gaunt* eagle fly at him to TIRE."

B. Johnson, Cataline, act 3.

TURD and DUNG may therefore be well applied to the same thing; although each word has intrinsically a very different meaning: for TURD, i. e. that which has been fed upon, been eaten, must by the course of nature, be afterwards *dejectum* from the body; and thereby becomes DUNG.

"Sum man hadde a fige tree plauntid in his "vyner, and he cam seking fruyt in it, and fonde "not. sotheli he seide to the tilier of the vyner, lo "thre yeris ben, sithen I come sekynge fruyt in "in this litil fyge tree: and I fynde not. therefor "kitte it doun, wherto occupieth it the erthe. "And he answeringe seide to him, Lord, suffre "also this yeer: til the while I delue aboute it, and "sende TOORDIS. And if it shal make fruyt; "ellis in tyme to comynge thou shalt kitte it "doun." *Luk. chap.* xiii. (v. 6, 7, 8, 9.)

"Natheles I gesse alle thingis for to be peyrment "for the clear science of Ihesu Crist, for whom I "made alle thinges peirement, and I deme as "TOORDIS, that I wynne Crist."

Philippensys, chap. 3. (v. 8.)

MUCK } These two words are improperly con-
MIXEN } founded by Junius and Skinner. They do not mean the same thing.

MUCK is the past tense and therefore past participle of Micȝan, meiere, mingere, *to piss.* And it means (any thing, something) *pissed upon*.... Hence the common saying....." As wet as MUCK,"

i. e. As wet as if *pissed upon*. So the hay and straw, &c. which have been *staled* on by the cattle, make the MUCK heap, or heap of materials which have been *staled upon* by the cattle.

MIXEN means the same as *mixed*, and is equivalent to *compost*.... "Quia est (as Skinner truly says) miscela omnium alimentorum."

"The operation of the stomake is, to make a "good MYXYON of thynges there in, and to digeste "them well.

Regiment of Helth, by Tho. Paynel, fol. 48. *pag.* 1.

What we call a MIXEN was indifferently termed in the Anglo-Saxon either Meox or Mixen: that is, they either (in their accustomed manner) used the regular past tense as a past participle; or they added the participial termination EN to the verb, and so obtained a past participle. Our English verb *to mix* is no other than the Anglo-Saxon verb Miscan, miscere. By casting off the Anglo-Saxon infinitive termination AN; and, according to our custom, prefixing our infinitive sign *to;* we had the verb *to misc*. And this, by a transposition common to all people and languages, became *to mics*. i. e. *to mix*. Meocs or Meox is the past tense of Miscan or Micsan, used participially: and Miscen, Micsen, or *mixen* is the past participle.

I cannot help noticing to you as we pass (though I have often forborn a similar remark) that the Latin verbs *miscere* and *meiere*, for which Junius and Vossius would send us in vain to the Hebrew, are evidently from our own northern language; with no other difference than the Latin infinitive termi-

nation ERE instead of the Anglo-Saxon infinitive termination AN.

Anglo-Saxon	Mıꞅc-an	A. S.	Mıcᵹ-an.
Latin	*Misc-ere.*	Lat.	{ *Mej.* / *Ming.* } *-ere.*

F. You have touched upon this subject before. And what you threw out has not been lost upon me. I do spy great relief to the difficulties of the Latin etymologist, by directing his view to the North rather than to the East, when all his labour and toil are frustrate in the Greek. And I agree with you, that, dismissing the *common* terminations, which are mere *common* adjuncts to the different words, it is impossible not to discover at once the derivation of many of them.

Besides those Latin words you have already noticed; the following.

HAB-AN / habb-an	.....*Hab-ere*	
hnæc-an	.....*Nec-ere*	
Sec-an	.....*Sequ-i*...	*Qu.* equivalent to c.
hıᵹ-an	.....*I-re*.....	The aspirate suppressed.
henꞇ-an	.....*Hend-ere*	Which the Latin has only in composition.
Suc-an	.....*Sug-ere*	
Ƿað-an	.....*Vad-ere*	
Ƿealop-ıan	.....*Volv-ere*	
Ƿeꞅꞇ-an	.....*Vast-are*	
ꝼleup-an	.....*Flu-ere*	
Spıꞃ-ıan	.....*Spir-are*	

Speoƿ-ian. .....*Spu-ere*
Spit-an .....*Sput-are*
Milc-ian .....*Mulc-ere*
Meolc-ian .....*Mulg-ere* { Observe *Lac* is the Latin substantive; whilst we retain the past participle of our own verb.
Grenn-ian .....*Grunn-ire*
Pin-an .....*Pun-ire*
Pyng-an .....*Pung-ere*
Feg-an .....*Fig-ere*
Dilg-ian .....*Del-ere*
Kar-ian .....*Cur-are*
MAL-AN .....*Mol-ere*
Er-ian .....*Ar-are*
Til-ian .....*Toll-ere* { ...antiently written with only one L.
Cnitt-an or Nict-an } .....*Nect-ere*
Kers-an .....*Cres-cere*
Crisp-an .....*Crisp-are*
Pæc-an .....*Pecc-are*
Irs-ian .....*Irasc-i*
TEK-AN .....*Tang-ere*....antiently *tag-ere*.
Dem-an .....*Damn-are*
Prof-ian .....*Prob-are*
Cƿac-ian ..... { *Quass-are* / *Quat-ere*
Reaf-ian .....*Rap-ere*
Sueg-ian .....*Suad-ere*
Bidd-an .....*Pet-ere*
&c. &c.

Are plainly of northern origin: and the Latin etymologist struggles in vain to discover any other source.

But, in my opinion, the most decisive fact in your favour, is, that we find in the Latin (*as nouns*) many of our past participles; which cannot receive any rational explanation in the Latin or Greek languages; because they have either not adopted the verbs to which those participles belong; or did not from those verbs form their past participles in the Anglo-Saxon manner. I mean, for instance, such words as,

Nod-us	.....*Knot*, of Cnittan, nectere.
Stult-us	.... of Styltan, obstupescere.
Long-us	.....*Long*, of Lengian, extendere.
Fæd-us	.....Fæged, of Fægan, pangere.
Jug-um	.....Ioc. *Yoke*, of Ican, jungere.
Dir-us	.....*Dear*, of Dirian, nocere.
Spoli-um	.....*Spoil*, of Spillan, privare.
Laus	.....Hlis, of Hlisan, celebrare.
Hestern-us	.....*Yester*, of Gestrinan, acquirere.
Ror-is / *Ros.*	.....Hror, of Hryran, cadere, prolabere.
Mort-is / *Mors.*	.....Morð, of Mirran, dissipare, abstrahere.
Aur-a	.....Orað, of Oreðian, spirare.
Di-es	.....Dæg, of Dægian illucescere.
Ocul-us	.....𐌰𐌿𐌲𐍉, of 𐌰𐌿𐌲𐌰𐌽 ostendere.
&c.	&c.

Of all which words the serious and elaborate accounts given by the Latin etymologists, will cause to those who consult them, either great disgust or great entertainment, according to the disposition and humour of the inquirer.

But I beg pardon for this interruption, which yourself however occasioned: we shall have time enough hereafter to canvass this matter: and I intreat you at present to proceed in your course.

H. Loos, though now and long since obsolete, was formerly in common use in the language: and your mention of the Latin word LAUS has brought it to my recollection.

"It is a carefull knight, and of kaytife kynges making,
"That hath no land ne linage riche ne good LOOS of hys handes."
Vis. of P. Ploughman, fol. 57, *pag.* 2.

"And felle, that Ariadne tho,
"Whiche was the doughter of Minos,
"And had herde the worthye LOS
"Of Theseus." *Gower, lib* 5, *fol.* 112, *pag.* 2, *col.* 1.

"Great LOOS hath largesse, and great prise
"For both wyse folke and unwyse."
Rom. of the Rose, fol. 125, *pag.* 2, *col.* 1.

"She knewe by the folke that in his shippes be
"That it was Iason ful of renomee
"And Hercules, that had the great LOOS."
Hypsiphile, fol. 214, *pag.* 1, *col.* 2.

"Ye shal haue a shrewde name
"And wicked LOOS, and worse fame,
"Thoughe ye good LOOS have wel deserued."
3d boke of Fame, fol. 300, *pag.* 1, *col.* 1.

"And yet ye shal haue better LOOS
"Right in dispyte of al your foos."
3d boke of Fame, fol. 300, *pag.* 1, *col.* 1.

"And he gan blowe her LOOS so clere
"In hys golden clarioun
"Through the worlde went the soun."
3d boke of Fame, fol. 300, *pag.* 1, *col.* 2.

"In heuen to bene LOSED with god hath none ende."
Testament of Loue, boke 1, *fol.* 310, *pag.* 2, *col.* 2.

"Sir priest, he said, I kepe for to have no LOOS
"Of my crafte, for I wold it were kept cloos,
"And as you loue me, kepeth it secre."

Tale of Chanons Yeman, fol. 63, *pag.* 1, *col.* 2.

This word was also antiently in common use with the French. Menage endeavoured to revive it. He says...."Ce mot étoit un beau mot. Ie "souhaiterois fort qu' on le rémît en usage : et "pour cela, j' ai dit dans mon épître a M. Pelisson :

"Fais-tu raisonner le LOS
"De Fouquet, ton grand héros."

Loos or LOS is evidently the past participle of of the verb hliſan, celebrare. As LAUS also is. Of which had the Latin etymologits been aware; they never would, by such childish allusions, have endeavoured to derive it, from Λαος, populus...."ut LAUS proprie sit sermo populi de virtute alicujus testantis.

Vel a Λαω, id est, eloquor."

Vel ab antiquo Λαυω, id est fruor...."Quia "nullus virtutis major est fructus, quam LAUS."

BUSY, i. e. Occupatus, is the past participle of bẏſʒian, occupare.

STUNT, i. e. Stopped in the growth: the past participle of ſtintan, to stop([u]).

NUMB } This word was formerly written
NUMSCULL } NUM. How, or why, or when the B was added to it, I know not.

([u]) Skinner says....."STUNT, vox agro Linc. familiaris, Ferox, "Iracundus, Contumax, ab A. S ſtunta, ſtunte, Stultus, "Fatuus; fort. quia stulti, præferoces sunt: vel a verbo *to stand*, "ut *resty*, a *restando;* metaphora ab equis contumacibus "sumpta." Lye says....STUNT, alicujus rei incrementum im-"pedire; manifeste venit ab Isl. *Stunta*, abbreviare; in decursu, "sensu aliquantulum mutato."

"She fel, and she that was throug NOME
"Of loue, and so forth ouercome."

Gower, lib. 5, *fol.* 103, *pag.* 1, *col.* 2.

"He maie neither go ne come,
"But all to gether he is BENOME
"The power both of honde and fete."

Gower, lib. 6, *fol.* 127, *pag.* 2, *col.* 1.

"If this law
"Of nature be corrupted through affection,
"And that great mindes, of partiall indulgence
"To their BENUMMED wills, resist the same,
"There is a law in each well ordred nation
"To curbe those raging appetites."

Troylus and Cressida.

"Bedlam beggars, who with roaring voices
"Strike in their NUM'D and mortified armes,
"Pins, &c. *Lear, pag.* 293.
"These feet whose strengthlesse stay is NUMME."

First Part Henry VI. pag. 104.

NUM is the past tense and past participle of niman, capere, eripere, *to nim*. Skinner says truly ...."eodem fere sensu quo Lat. dicitur *membris* "*captus*, i. e. membrorum usu, sc. motu et sensu "privatus."

NUMSCULL, in Ital. *mentecatto*, animo captus. So Seneca. *Hercules furens*.

"Ut possit *animo captus* Alcides agi,
"Magno furore percitus; vobis prius
"Insaniendum est."

HURT....the past participle hẏrtan, injuria afficere, vexare.

HUNGER...the past participle of hẏngrian, esurire.

DIN
DINT } The past participle of dẏnan, strepere, *to*
DUN *din*.

"They hurled together and brake their speares
"and all to sheuered them, that all the castle rang
"of their DINTS."

Hist. of P. Arthur, chap. 132.

A DUN is one who has DINNED another for money or any thing.

SNAKE } SNAKE. Anglo-Saxon ꞅnac, is the
SNAIL } past participle of ꞅnıcan, serpere, repere,
SNUG } to creep, *to sneak;* as *serpens* in Latin is the present participle of *serpere.*

Shakespear very properly gives this name to a *sneaking* or creeping fellow.

"I see Loue hath made thee a tame SNAKE."

As you like it, act 4, sc. 3, pag. 202.

SNAIL, ꞅnæᵹel (or snakel) the diminutive of SNAKE: G being sounded and written instead of K in the Anglo-Saxon; and both G and K dropped in the English.

SNUG (i. e. *snuc)* is likewise the past participle of ꞅnıcan; the characteristic I changed to U, and G sounded for K.

SMUT....is the past participle of ꞅmıꞇan, beꞅmıꞇan, polluere, inquinare, contaminare.

CRUM....mica, is the past participle of Lꞃẏmman, acꞃẏmman, friare.

"The ryche man shal gyue answere of euery
"threde in his clothe, of euery CROMME of brede
"in his bredeskep, of euery droppe of drynke of
"his barell and in his *tonne.*"

Diues and Pauper, 8th comm. cap. 17.

"As the gold-finer will not out of the dust,
"threds or shreds of gold, let pass the least CRUM;

"in respect of the excellency of the metall; so "ought not the learned reader to let pass any "syllable of this law, in respect of the excellency "of the matter." *Lord Coke's Exposit. of 29th chap. of Magna, Charta.*

GRUM } GRIM } The past participle of Lpẏmman, sævire, fremere.

GUN....formerly written GON, is the past participle of Lẏnian, hiare.

> "They dradde none assaut
> "Of gynne, GONNE, nor skaffaut."
>
> *Rom. of the Rose, fol.* 140, *pag.* 1, *col.* 1.

SCUM....that which is *skimmed off;* the past participle of the verb *to skim.* Hence the Italian *schiuma* and the French *escume ecume.*

SNUFF....that which is *sniffed* up the nose; the past participle of the verb *to sniff.*

PUMP....an engine by which water, or any other fluid is obtained or procured. It is the past participle of the verb *to pimp,* i. e. *to procure,* or *obtain.*

STENCH...is the past participle of ꞅꞇincan, fœtere; pronouncing CH for K. As *Wench* is the past participle of Ƿincan; *drench* of dꞃincan; and *wrench* of Ƿꞃinᵹan.

SNACK....something *snatched,* taken hastily, K for CH; it is the past participle of the verb *to snatch.*

DITCH } DYCHE } DIKE } The past participle of the Anglo-Saxon verb dician, fodere, *to dig.* As the Latin reputed substantive *fossa* is the past participle of fodere. In these words *dig, dike, dyche, ditch,* we see at one view how easily and almost indifferently we pronounce the same word either with G, K, or CH.

"I DYKE and delue and do that truth hoteth
"Some tyme I sowe and some tyme I thresh."
Vis. of P. Ploughman, pass. 6, fol. 29, pag. 1.

"These labourers, deluers, and DYKERS ben "ful poore."
Diues and Pauper, 1st comm. cap. 46.

"Two freres walkynge on a *dyches* brynke."
Diues and Pauper, 1st comm. cap. 50.

DIM....The past participle of dımnıan, aðımnıan, obscurare. It was formerly in English written DIMN.(x)

"Ye Elues, by whose ayde I haue BEDYMN'D
"The noone tide sun." *Tempest, pag. 16.*
"With sad unhelpeful teares, and with DIMN'D eyes."
Second part Henry VI. pag, 132.

TRIM....used adjectively or substantively, is the past participle of the verb tɲyman, ordinare, disponere.

"Young ladies, sir, are long and curious
"In putting on their TRIMS."
B. and Fletcher, Women pleas'd.
"In gallant TRIM the gilded vessel goes." *Gray.*

LIMB } In Anglo-Saxon written lım(y) and
LIMBO } lımb; B being written for P. It is the past participle of the Anglo-Saxon verb lımpıan,

(x) Junius derives this word from "Δειμασθαι, quod Hesychio "exp. φοβεισθαι, metuere; quandoquidem naturalis tenebrarum "metus est."

Skinner, from "Teut. *demmen dammen*, obturare; quia omnia "obturata propter luminis exclusionem tenebricosa sunt."

Lye, from "C. B. et *Arm.* du, vel dy; caliginosus, ater, "niger." S. Johnson,....from "*dow*, Erse."

(y) Junius says...."LIM, fortasse per inversionem factum e "tribus initialibus literis Græci μελος, membrum."

pertinere. And it means.....quod pertinet or quod pertinuit. What belongeth or hath belonged to something. LIMB of the body. LIMB of the law. LIMB of an argument, &c. Hence and hence only are derived the Latin words *limbus* and *lembus:* (z) which are sometimes translated περι-στρωμα, περι-πετασμα: but that is not precisely the meaning, unless the notion of *pertinendi*, i. e. of *holding to*, or *belonging to*, is included.

IMP....Shakespear, in *Loues Labours Lost*, pag. 125, makes Don Armado say,

> " Sadnesse is one and the self same thing, dear IMPE."

Upon this passage Dr. Johnson says

" IMP was antiently a *term of dignity*. Lord " Cromwell in his last letter to Henry viii, prays " for the IMP his son. It is now used only in " contempt or abhorrence; perhaps in our author's " time it was ambiguous, in which state it suits " well with this dialogue."

In the 2d part of *Henry IV*. pag. 99, we have IMP again.

> " Saue thy grace, king Hall, my royall Hall.
> " The heuens thee guard and keepe, most royall IMPE of " fame."

And again in *Henry V*, pag. 83.

" The king's a bawcock, and a heart of gold, a " lad of life, and IMPE of fame, of parents good."

Mr. Steevens (very differently indeed from Dr. Johnson) sought industriously and judiciously for

(z) " LIMBUS....Non occurrit nunc unde verisimilius deducam, quam a λοβος, quo τα ακρα παντα, significari Hesychius et " Suidas testantur." *Vossius*.

the meaning of Shakespear's words, by the use which was made of the same terms by other antient authors: and nothing was wanting to Mr. Steevens to make him a most perfect editor of Shakespear, but a knowledge of his own primitive language, the Anglo-Saxon. Mr. Steevens tells us,

" An IMP is a *shoot* in its primitive sense, but " means a *son* in Shakespear. In Hollinshed, p. " 951, the last words of lord Cromwell are pre- " served who says....and after him that his sonne " prince Edward, that goodlie IMPE, may long " reigne over you.".....And again,

" The word IMP is perpetually used by Ulpian, " Fulwell, and other ancient writers, for *progeny*.

" And were it not thy royal IMPE
" Did mitigate our pain....

" Here Fulwell addresses Anne Bulleyne, and " speaks of the young Elizabeth. Again, in the " *Battle of Alcazar*, 1594:

" Amurath, mighty emperor of the east,
" That shall receive the IMP of royal race."....

" IMPYYN is a Welch word, and primitively signi- " fies a *sprout*, a *sucker*. In Newton's *Herbal to the* " *Bible*, 8vo. 1587, there is a chapter....or shrubs, " shootes, slippes, young IMPS, sprays, and buds.

Mr. Steevens needed not to have travelled to Wales, for that which he might have found at home. Our language has absolutely nothing from the Welch. IMP is the past participle of the Anglo-Saxon verb impan, to plant, to graft.

" I was continually a fryer
" And the Couentes gardiner for to graft IMPES

"On limitors and lifters, Lesynges I IMPED
"Tyll they beare leues of smowthe speach."
Vision of P. Ploughman, pass. 6, *fol.* 22, *pag.* 2.

"IMPE on an elderne, and if thyne apple be swete
"Muchel maruaile me thynketh."
Vis. of P. Ploughman, pass. 10, *fol.* 44, *pag.* 1.

"As it is in younge and tender YMPES, plantes, "and twygges, the whiche euen as ye bowe them "in theyr youthe, so wyll they euermore remayn."
Byrth of Mankynde, fol. 54, *pag.* 2.

GRIP....and its diminutive GRAPPLE, the past participle of Ȝrapan, prehendere.

MIST....the past participle of Miſtian, caligare([a])

BLISS / BLITH } The past participle of bliſſian and bliðſian, lætari.

QUICK....the past participle, of Ꝺpiccian, vivificare.

WIZEN...the past participle of Ƿiſnian, arescere.

STIFF....the past participle of stiffian, rigere.

THICK / THICKET / THIGH } The past participle of Ðiccian, densare, condensare.

THICKET, for *thicked*, i. e. with trees. THIGH (GH for CK) is sometimes in the Anglo-Saxon written Ðeoh (for Ðeoc) by change of the characteristic letter.

([a]) Minshew derives MIST from the Latin *mistus.* "Aer "enim caligine et densis vaporibus *Mistus.*"

Dr. Th. Hickes supposes it to be *Meist.*

And according to Junius....."Videtur esse a μειστον, quod "Hesychio exp. ελαχιστον, nihil enim aliud est nebula, quam "tenuissima quaedam ac subtilissima pluvia."

WITCH } Skinner inclines to suppose WICKED
WICKED } derived from *vitiatus:* and Johnson, that....." Perhaps it is a compound of pic (vile, " bad) and *head,....malum caput.*"....

According to the latter wise supposition, a WICKED action means....a *malum caput* action: but nothing is too ridiculous for this undertaker. WITCH is the past tense, used as a participle, of the Anglo-Saxon verb *W*iccian, incantare, veneficiis uti. And WICKED i. e. WITCHED (K for CH) is the same past tense, with the participial termination ED. The word WITCH is therefore applicable to men as to women.

" WITCHES, in foretime named *lot-tellers,* now " commonly called sorcerers." *Catalogue of English printed Books,* 1595, *by Andrew Maunsell. pag.* 122.

Lot-teller ; i. e. a teller of *covered* or *hidden* things.

" Wherof came the name of Symonye? Of " Symon Magus, a grete WYTCH."

Diues and Pauper, 7th comm. cap. 16.

" Dauid was lyk wyce so intanglid in the snares " of the deuill, that with mouche paine he could " quit hym self from the WYCCHYD coupe that the " deuill had ons brought hym."

Declaracion of Christe, by Johan Hoper, cap. xi.

The notions of enchantment, sorcery, and witchcraft were universally prevalent with our ancestors, who attributed all atrocious actions to this source: thus attempting to cover the depravity of human nature by its weakness, and the depravity of some

other imaginary beings. So run our indictments to this day; in which the crime is attributed to the instigation of the devil.

"Latini certe, comici, says Junius, hominem "aperte improbum atque omnibus invisum, pari "prorsus ratione, dixerunt *veneficum*."

HILDING....(like *coward*) is either the past participle of the verb hylðan, inclinare, curvare, to bend down, to crouch, or to cover; (and then it should be written HILDEN) or it is the present participle hylðinȝ (hylðanð) of the same verb.

"A base slaue, a HILDING for a liuorie, a squires "cloth, a pantler." *Cymbeline, pag.* 378.

> "'Tis positiue against all exceptions, Lords,
> "That our superfluous lacquies, and our pesants,
> "Who in unnecessarie action swarme
> "About our squares of battaile, were enow
> "To purge this field of such a HILDING foe."
>
> *Henry V. pag.* 86.

> "He was some HIELDING fellow, that had stolne
> "The horse he rode on."
>
> *Henry IV. 2d part, pag.* 75.

"Nay good my lord put him too't: let him "have his way. If your lordshippe finde him not "a HILDING, hold me no more in your respect. "Beleeue it my lord, in mine owne direct know-"ledge, he is a most notable *coward.*"

All's Well that Ends Well, pag. 243.

Some have supposed HILDING to mean *hinderling* (if ever there was such an English word) and some *hilderling;* which, Spelman says, is familiar in Devonshire. It is true that hylðeꞃ is a term of reproach in the Anglo-Saxon, furnished by this

same verb, and means....a *croacher* or *crowerer*[b].

RIPE....the past participle of ꞃıpıan, maturescere.

RHIME....of ƕꞃıman, numerare.

SPOIL....of ꞅpıllan, privare, consumere.

CRISP....In the Anglo-Saxon Lıꞃpꞅ, of Lıꞃpꞃıan, crispare, torquere.

DEED (Like *actum* and *factum*) means....something, any thing....DONE. It is the past participle of the Anglo-Saxon verb ðon, *to do*. DO-ED, DID, DEED, is the same word differently spelled. It was formerly written DEDE, both for the past tense and past participle.

> " I do nought as Ulysses DEDE."
>
> *Gower, lib.* 1, *fol.* 10, *pag.* 2, *col.* 2.
>
> " Fy, upon a lorde that woll haue no mercy
> " But be a lyon, bothe in worde and DEDE."
>
> *Knightes Tale, fol.* 5, *pag.* 2, *col.* 1.

NEED } NEEDLE } Nẏðoe, the past tense and past participle of nẏðian, cogere, compellere, adigere[c].

NEEDLE, (the diminutive of NEED) a small instrument, *pushed*, *driven*.

(b) S. Johnson, in a note, act 2, sce. 1. *Taming of a Shrew*, tells us that HILDING means....." *a low wretch*." But in his dictionary he has discovered that ƕılð in the Anglo-Saxon means a *lord*: and that " perhaps *hilding* means originally *a* " *little lord*, in contempt for a man that has only the delicacy or " bad qualities of high rank."

(c) Minshew derives need from the Hebrew *nadach*, impulit.
Mer. Casaubon, from the Greek ἐνδεια, penuria.
Junius, from νυσσω, νυττω.
And NEEDLE, Mer. Cas. would derive from βελονη.

Observe, as we pass, that *to knead* is merely Ᵹe-nẏðan (Ᵹnẏðan) pronounced Ᵹneðan....K for G.

DEEP } DEEP (which some derive from
DAB-*chick* } βυθος, fundum; primus tribus literis inversis: and others from Δυπτω) is merely the past participle of the Anglo-Saxon verb dıppan, mergere, to *dip*, to *dive*.

"DEAPE linen clothes in to sundry waters, and "after lay them to dry, and that whiche is sonest dry, the water wherin it was DEAPED, is most subtyl." *Castel of Helth, fol.* 31, *pag.* 2.

"A spunge DEAPED in cold water."

Id. fol. 34, *pag.* 1.

In DAB-*chick*, or DOB-*chick;* DAB or DOB, (so pronounced for *dap* or *dop)* is also the past participle of dıppan; by the accustomed change of the characteristic I to A or O.

"So was he dight
"That no man might
"Hym for a frere deny,
"He DOPPED and dooked
"He spake and looked
"So religiously."

Sir T. More's workes, (fol. 11, *pag.* 1.*)*

"This officere
"This fayned frere
"Whan he was come aloft,
"He DOPPED than
"And grete this man
"Religiously and oft."

Sir T. More's Workes, (fol. 11, *pag.* 1.*)*

"The diving DOB-chick, here amongst the rest you see,
"Now up, now down, that hard it is to proue,
"Whether under water most it liveth, or above."

Poly-olbion, song 25.

Weak....the past participle of Ƿican, labare, to totter, to fail.

Help....the past participle of Ƕylpan, adjuvare: which Minshew derives from Ελπις; and Junius from "συλλαβειν, sibilo tantummodo in aspiratam "commutato."

Well....is the past participle of Ƿillan, ebullire, effluere. To spring out, *to well.*

It means (any or some place) where water, or other fluid, hath *sprung out* or *welled.*

> "And than WELLED water for wicked workes
> "Egrely *ernynge* out of mens eyen."
>
> *Vis. of P. Ploughman pass.* 20, *fol.* 109, *pag.* 2.

> "Where as the Poo, out of a WEL small
> "Taketh his first spring and his sours."
>
> *Clerke of Oxenf. Prol. fol.* 45, *pag.* 1, *col.* 2.

> "For which might she no longer restrayne
> "Her teares, they gan so up to WELL."
>
> *Troylus, lib.* 4, *fol.* 186, *pag.* 1, *col.* 1.

> "Mine eyen two in vayne, with which I se,
> "Of sorowful teares salte arn woxen WELLIS."
>
> *Troylus, bok* 5, *fol.* 197, *pag.* 2, *col.* 2.

"I can no more but here outcast of al welfare "abyde the daye of my dethe, or els to se the "syght that myght al my WELLYNG sorowes "voyde, and of the *flod* make an ebbe."

Testament of Loue, fol. 304, *pag.* 1, *col.* 1.

> "The mother of the Soudon WEL of vices."
>
> *Man of Lawes Tale, fol.* 20, *pag.* 1, *col.* 1.

> "But Christe that of perfeccion is WELL."
>
> *Wife of Bathes Prol. fol.* 34, *pag.* 2, *col.* 1.

> "There dwelt a terselet me fast by
> "That seemed WEL of all gentilnesse."
>
> *Squiers Tale, fol.* 27, *pag.* 1, *col.* 2.

"The holy water of the sacrament of baptisme, "the water that *welleth* oute of holy church which "stretcheth to two seas of synnes."

Sir T. Mores Workes, pag. 385.

WELKIN WHEEL WHILE	In the *Winters Tale*, act 1, sce. 1, pag. 278. We have....

"Come (Sir *Page*)
"Looke on me with your WELKIN eye."

On which passage S. Johnson says hardily, as usual; "WELKIN eye: *blue* eye; an eye of the "same colour with the WELKIN or sky."

And this is accepted and repeated by Malone. I can only say, that this note is worthy of them both; and they of each other.

WELKIN is the present participle Ƿillıȝenꝺ, or Ƿealcẏnꝺ (i. e. volvens, quod volvit) of the Anglo-Saxon verb Ƿılıȝan, Ƿealcan, volvere, revolvere. Which is equally applicable to an eye of any colour ....to what revolves or rolls over our heads....and to the waves of the sea. ƿealcẏnꝺe ea. ƿealcenꝺe ſæ.

A *rolling* or wandering eye is no uncommon epithet:

"Come hither, pretty maid, with the black and *rolling* eye."

Here is a black Ƿealcẏnꝺ or WELKIN, eye: and indeed the WELKIN, or that which is *rolled about* over our heads is sometimes black enough.

But Messrs. Johnson and Malone probably agree with Mr. Tyrwhit, who, in the advertisement to his Glossary, page iiii. says..."etymology is clearly "not a necessary branch of the duty of a Glos-"sarist!"

WHEEL, quod volvitur, in Anglo-Saxon ƕpeogl. ƕpeohl, ƕpeopol, (by transposition, for Feolig or Feolg) is also the past participle of Filligan.

> "Haile to thee, Ladie: and the grace of heauen,
> "Before, behinde thee, and on euery hand
> "ENWHEELE thee round." *Othello, pag.* 316.
> "Heaven's grace INWHEEL ye:
> "And all good thoughts and prayers dwell about ye."
> *B. and Fletcher, The Pilgrim, act* 1, *sce.* 2.

WHILE....in the Anglo-Saxon ƕpile (for ƕpiol) is the same past participle. We say indifferently ....walk a *while*....or....take a *turn*.

CHAP, CHEAP, CHOP } The past participle of Ceapan, mercari, to traffick, to bargain, to buy or sell.

Good-CHEAP or *bad*-CHEAP, i. e. well or ill bargained, bought or sold: such were formerly the modes of expression. The modern fashion uses the word only for GOOD CHEAP; and therefore omits the epithet *good*, as unnecessary.

> "By that it neghed to haruest, new corne came to *cheping*."
> *Vis. of P. Ploughman, fol.* 35, *pag.* 2.

"The sack that thou hast drunk me, would haue "bought me lights as *good cheape*, at the dearest "chandlers in Europe."

1st part Henry IV, act 3, *sce.* 3.

"To *chop* and change"....means *to bargain* and change.

> "I am an Hebrew borne by byrth
> "And stolne away was I,
> "And CHOPT and changde as bondslaues bee
> "This wretched life to trye."
> *Genesis, chap.* xl, *fol.* 100, *pag.* 2.

A CHAP or CHAPMAN. Any one who has trafficked.

WRECK WRETCH WRETCHED RACK	Ƿꞃac, Ƿꞃæc, Ƿꞃec. The past participle of ΥꞄIKꞄN, Ƿꞃecan, persequi, affligere, punire, vindicare, ulcisci, lædere, perdere.

The different pronunciation of CH or CK (common throughout the language) is the only difference in these words. They have all one meaning. And though, by the modern fashion, they are now differently applied and differently written; the same distinction was not antiently made.

> " Such WRECH on hem for fetching of Heleyne
> " Thare shall be take."
>
> *Troylus, boke* 5, *fol.* 195, *pag.* 1, *col.* 2.

" Other thought cometh not in my mynde, but " gladnesse to thynke on your goodnesse and your " mery chere, frendes and sorowe to thynke on " your WRECHE and your daunger."

Testament of Loue, boke 1, *fol.* 303, *pag.* 2, *col.* 2.

> " My sprete for ire *brynt* in propir tene,
> " And all in greif thocht cruell vengeance tak,
> " Of my countre for this myscheuous WRAIK
> " With bitter panis to WREIK our harmes smert."
>
> *Douglas, booke* 2, *pag.* 58.

> " Vengeance tuke and WRAIK apoun our flote."
>
> *Douglas, booke* 11, *pag.* 370.

" It was an open token of the grete offence to " god with the people of Englonde, and that harde " WRETCHE was comyng but yf they wolde amend " them."

Diues and Pauper, 1*st comm. chap.* 29.

"We sholde wepe and not be gladde for that "we haue soo many martyrs, and nyght and daye "crye mercy, to lett WRETCHE."

Diues and Pauper, 1*st comm. cap.* 60.

"By this commaundement he forbedeth us "wrathe and WRETCHE."

Diues and Pauper, 5*th comm. cap.* 6.

"You haue tresoured wrath and WRETCHE to "you in the laste dayes."

Diues and Pauper, 8*th comm. cap.* 18.

"There nis sicke ne sorye, ne none so much WRETCH
"That he ne may loue, if him like."

Vis. of P. Ploughman, pass. 18, *fol.* 96, *pag.* 2.

"The WRACHE walis and wryngis for this worldis WRAK."

Douglas, Prol. to booke 8, *pag.* 228.

"Na help unto thay WRACHIT folkis I socht
"Na armour sekit, nor thy craft besocht."

Douglas booke 8, *p.* 255.

"Man may know hymselfe to be as he is a very "WRECCHID and damnable creature, were not the "vertew of Christes deathe."

Declaracion of Christe, By Iohan Hoper, cap. 12.

"So that cornes and frutis gois to WRAIK
"Throw the corrupit are." *Douglas, booke* 3, *pag.* 72.

We say...."go to RACK and ruin."

SMEAR....The past participle of ꞅmẏꞃıan, ungere, illinere.

SHEEN....The past participle of ꞅcınan, splendere, fulgere.

HEARSE } The past participle of hẏꞃꞅtan, ornare, phalerare, decorare(d). HEARSE
HURST }

(d) Minshew derives HEARSE from "Greek, *αρσις*, i. e. a "a lifting up; for the *hearse* is a monument or emptie tombe "erected or set up for the honourable memorie of the dead."

is at present only applied to an ornamented carriage for a corpse.

" So many torches, so many tapers, so many
" black gownes, so many mery mourners laughyng
" under black hodes, and a gay HERS."

Sir T. More, De quatuor novissimus, pag. 79.

HURST is applied only to places *ornamented* by trees.

" The courteous forest show'd
" So just-conceived joy, that from each rising HURST,
" Where many a goodly oak had carefully been nurst,
" The sylvans in their songs their mirthful meeting tell."

Poly-olbion, song 2.

WILE
GUILE
GUILT
GULL } Menage says...." GUILLE. C'est un " vieux mot françois, qui signifie *tromperie.* Les Anglois disent encore á present GILE et WILE, pour *tromperie.* " Il est difficile de savoir s'ils ont emprunté ce mot " de nous, ou si nous le tenons d' eux." It is easily settled between them. Neither has borrowed this word from the other. They both hold it in common from their common northern ancestors: though Mer. Casaubon would derive it from the Greek αιολος. In the Anglo-Saxon Ƿiȝlian, Ᵹe-piȝlian, be-piȝlian, means to conjure, to divine, consequently to practice cheat, imposture, and enchantment.

Junius says...." Medii ævi scriptt. dicebatur *hersia* quod vulgo " fortasse ita dictum ab A. S. aꞃe, honor; vel heꞃian, laudare: " quod in laudem honoremque defuncti erigatur."

Skinner....." Nescio an a Teut. *hulse,* siliqua: est enim cada- " veris quasi exterior siliqua. Hoc *hulse,* credo ortum ab A. S. " helan, tegere, q. d. tegumentum."

WILE (from Ƿiᵹlian) and GUILE (from Ge-piᵹlian) is that by which any one is *deceived.*

GUILT is Ge-piᵹleð, *guiled, guil'd, guilt:* the past participle of Ge-piᵹlian. And to find GUILT in any one, is to find that he has been *guiled*, or, as we now say, *be-guiled:* as *wicked* means *witched* or *be-witched.* To pronounce GUILT is indeed to pronounce *wicked.*

GULL is the past tense (formed in the usual manner, by the change of the characteristic letter) and means merely a person *guiled* or *beguiled.*

At this day, we make a wide distinction between GULL, the past tense, and GUILT, the past participle; because our modern notions of enchantment, sorcery, and witchcraft, are very different from the notions of those, from whom we received the words. GULL therefore is used by us for *guiled* or *beguiled* (subaud. aliquem) without any allusion to witchcraft. But GUILT, being a technical law-term, keeps its place in our legal proceedings, as the instigation of the devil does; and with the same meaning.(e)

(e) These words have exceedingly distressed our English Etymologists. GUILTY, Minshew says, "a Belg. *gelden*, i. e. "luere, solvere: ut *reus*.....*res* enim *reorum* petitur in judicio."

Junius....."Gylðan est reddere, solvere. Atque ita ᵹẏltiᵹ "vel *giltie* proprie dicetur, qui culpam commissam tenetur "solvere vel ære vel in corpore."

Skinner....."A verbo Gilðan, solvere. Et hoc prorsus ex "moribus priscorum Germanorum: qui quævis crimina, imo "homicidium, et, quod vix credideris, etiam regum suorum "cædem, mulctis pecuniariis expiabant."

GULL....Mer. Casaubon derives, by a most far-fetched allusion, from γυλιος, pera militaris. Junius and Skinner repeat this; and

F. You seem to have confined yourself almost entirely to instances of the change of the characteristic letters I and Y. And in those who have abounded to satiety. But we know that the verbs with other characteristic letters change in the same manner. Have not they also furnished the language with concealed participles, supposed to be substantives and adjectives?

H. Surely. In great numbers.

FOOD } In Anglo-Saxon ꝼoꝺ; ꝼæꞇ; are the
FAT } past participle of the verb ꝼeꝺan, pascere, to feed.

MILK } One and the same word differently
MILCH } pronounced (either CH or K) is the past participle of the verb Melcan, mulgere.

MEAT....In Anglo-Saxon Mæꞇ (whatever is *eaten)* is the past participle of the verb MATGAN, Meꞇian, edere, to eat.

MESS....Is the past participle of Meꞇꞅian, cibare, to furnish meat or food. In French *mets:* in Italian *messo;* from the same verb.

have no other derivation to offer; except that Junius says.... "Mihi tamen Angl. GULL non ita longe videtur abire a Scot. "*Culȝe:* morari blando sermone, palpandoque demulcere."

> "Now him withhaldis the Phinitiane Dido
> "And *culȝeis* him with slekit wordis sle."
>
> *Douglas, booke* 1, *pag.* 34.
>
> "And sche hir lang round nek bane bowand raith,
> "To gif thaym souck, can thaym *culȝe* bayth."
>
> *Douglas booke* 8, *pag.* 266.
>
> "The cur or maists he haldis at smale auayle
> "And *culȝeis* spanȝeartis, to chace partrik or quale."

SCRAP....Is the past participle of ꞅcꞃeopan, scalpere, radere, to scrape. It means (any thing, something) scraped off.

OFFAL....The past participle of ꝼeallan, Aꝼeallan; as Skinner explains it...."quod decidit a mensa."

ORT....This word is commonly used in the plural; only because it is usually spoken of many vile things together. Shakespear, with excellent propriety for his different purposes, uses it both in the singular and plural.

"Where should he haue this gold? It is some
"poor fragment, some slender ORT of his remain-
"der." *Timon of Athens, pag.* 94.

"The fractions of her faith, ORTS of her loue,
"The fragments, *scraps*, the *bits*, and greazie *reliques*
"Of her ore-eaten faith, are bound to Diomed."
Troylus and Cressida. (pag. 102.)

Where you may observe *orts*, *scraps*, *bits*, *reliques*, all participles.

Skinner says...."ORTS, parum deflexo sensu, "a Teut. *Ort*, quadrans seu quarta pars: fort. "olim quævis pars, seu portio."....Which derivation omits entirely the meaning of the word: for ORT is not applicable to every part or portion of a thing.

Lye says...."Vox est, agro Devoniensi, usitatissima: unde suspicabar per plerosque Angliæ "comitatus diffusam fuisse: et ex OUGHT (aliquid) "corruptam, quod iis effertur ORT, GH in R pro "more suo, mutato. At aliter sentire cœpi, cum

"incidissem in Hib. ORDA, fragmentum. Quod "ut verum etymon non potui non amplecti."

This groundless derivation of Mr. Lye, which explains just nothing at all, and leaves us where we were, is by Johnson pronounced most *reasonable*: yet every fragment is not an ORT.

ORTS is, throughout all England, one of the most common words in our language; which has adopted nothing from the Irish, though we use two or three of their words, as Irish. ORTS is merely the past participle of the Anglo-Saxon verb oꞃettan, turpare, vilefacere, deturpare. ORET, ORT means (any thing, some thing) *made vile* or *worthless*.

HEAT } In Anglo-Saxon hæt, hat, i. e. *heated;*
HOT } is the past participle of the verb hætan, calefacere. HOT, as a participle, is sufficiently common: HEAT is rarely so used. Ben Johnson however so uses it in *Sejanus, act* 3.

"And fury ever boils more high and strong,
"HEAT with ambition, than revenge of wrong."

WARM....Ƿæꞃm, Ƿeaꞃm, and Ƿẏꞃmeð, i. e. *warmed*, are the past tense and past participle of the verb Ƿẏꞃman, calefacere.

F. What is LUKE-WARM or LEW-WARM? For I find it is spoken and written both ways. How does it differ from WARM?

"The beryes of iuniper or galbanum beaten to "powder and *dronke* with LUKE WARMED wyne."
Byrth of Mankynde, fol. 29, *pag.* 2.

"Ye maye use in the stede of wyne, LUKE "WARME mylke." *Id. fol.* 38, *pag.* 2.

"Then shall ye geue it her with LUKE WARME "water." *Id. fol.* 50, *pag.* 1.

"In the wynter with hote water, in the sommer "with LUKE WARME water."

Id. fol. 55, *pag.* 1.

"Quhare the vyle fleure euer LEW WARME was spred
"With recent slauchter of the blude newlie schede."
Douglas, booke 8, *pag.* 247.

"Besyde the altare blude sched and *skalit* newe
"Beand LEW WARME thare ful fast did reik."
Douglas, booke 8, *pag.* 243.

H. LUKE WARM, LEW WARM } The Anglo-Saxon *Ƿlæc*, tepidus (which we corruptly pronounce and write LUKE) is the past participle of *Ƿlacian*, tepere, tepescere. And LEW, in the Anglo-Saxon hlip and hleop, is the past participle of hlipan, hleopan, tepere, fovere. Nor need we travel with Skinner to the Greek λυω; "quia "tepor humores resolvit et cutim aperit:" nor with Junius to χλιαρος from χλιαινω.

To say LUKE or LEW WARM is merely saying WARM-WARM. And that it is a modern pleonasm, the following passage in the third chapter of the Apocalyps will, I think, convince you.

In the modern version it stands...."I know thy "works, that thou art neither cold nor hot: I "would thou wert cold or hot. So then, because "thou art LUKE-WARM, and neither cold nor hot, I "will spue thee out of my mouth."

In the old version, which is called Wickliffes, it is thus given...."I woot thy werkis, for nether "thou art cold nether thou art hote. I wolde thou

"were cold or hoot, but for thou art LEW, and "nether cold nether hoot, I shall bigynne for to "caste the out of my mouth."

In the version of Edward the sixth, it runs thus ...."I know thy workes, that thou art nether colde "nor hotte: I wolde thou were colde or hote. So "then, because thou arte BETWENE BOTH, and "nether cold nor hote, I wyll spewe thee out of "my mouth."

PLOUGH (A. S. ploᵹ and plou.) Is the past participle of pleᵹᵹan, incumbere.

"No man sendinge his hond to the PLOUG, and "biholdinge agen, is able to the rewme of god."

Luk. cap. ix. (v. 62.)

Our English verb *to ply*, is no other than pleᵹᵹan.

"Pꞃeoꞅꞇ nebeo hunꞇa. ne haꝼeceꞃe. ne ꞇæꝼleꞃe. "ac pleᵹᵹe (incumbat) on hiꞅ bocum."

Canones sub Edgaro, R. 64.

CHILL, COOL, COLD } In *Loues Labours Lost*, pag. 144. Shakespear uses the word *to keele*.

"Then nightly sings the staring owle
"To-whit, to-who.
"A merie note,
"While greasie Ione doth *keele* the pot."

On this passage Dr. Farmer tells us...."to keele "the pot, is, to cool; but *in a particular manner:* "it is....to *stir the pottage with the ladle*, to prevent "the boiling over."

Mr. Steevens too thinks that *keele* means cooling, *in a particular manner*. But his manner differs from Dr. Farmer's....He says...."Mr. Lambe observes,

" in his notes on the ancient metrical history of the
" battle of Flodden, that it is a common thing in the
" north, for a maid servant to take out of a boiling
" pot a wheen, i. e. a small quantity, viz. a porringer
" or two of broth, and then to fill up the pot with
" cold water. The broth thus taken out is called
" the *keeling* wheen. In this manner greasy Ioan
" *keeled* the pot."

That Mr. Malone should repeat all this, is nothing wonderful; it is perfectly to his taste. But it is really lamentable, that two such intelligent men as Dr. Farmer and Mr. Steevens should expose themselves thus egregiously. Who, or what, informed them, that *to keele* meant *to stir with a ladle*, or, *to take out a porringer or two?*

There are very numerous instances of the use of the word *to keel*, without the least allusion to *ladles* or *porringers*.

" Sende Lazarus, that he dippe the laste part of
" his fynger in watir and KELE my tunge."

Luk. cap. 16, (*verse* 24.)

" To the louers Ouide wrote,
" And taught, if loue be to hote,
" In what maner it shulde AKELE."

Gower, lib. 4, *fol.* 77, *pag.* 2, *col.* 2.

In the *Castel of Helth*, by syr Thomas Elyot, book 3, fol. 73. He says...." Onyons, lekes, fynally " all thynges whyche heateth to moche, *keleth* to " moch, or drieth to moche." And Malone himself knew, that in Marston's *What you will*, was the following passage,......" Faith, Doricus, thy braine " boyles; *keel* it, *keel* it, or all the fat's i' the fire."

So in the *Vision of Pierce Ploughman*,

> "Vesture, from CHEYLE to saue."
>
> *Passus* 2, *fol.* 4, *pag.* 2.
>
> "And the carfull may crye and carpen at the gate
> "Both a hungerd and a furste, and for CHELS quake."
>
> *Passus* 11, *fol.* 46, *pag.* 1.
>
> "Bothe hungry and a CALE."
>
> *Passus* 19, *fol.* 103, *pag.* 1.
>
> "And syth they chosen CHELE and cheitif pouertie
> "Let them chewe as they chosen."
>
> *Passus* 21, *fol.* 115, *pag.* 1.

"Do almesse for them, and by almes dede, by "masses syngynge, and holy prayers, refresshe "them in theyr paynes, and KELE the fyre about "theym."

Diues and Pauper, 9th comm. cap. 11.

"To KELE somwhat theyr hygh corage."

Fabian, part 5, *chap.* 140.

In the above instances can there be any employment for the ladle or porringer?

In truth, the verb *to keel*, i. e. the Anglo-Saxon Celan, refrigerare, is a general term; confined to and signifying no *particular manner*. And of this verb Celan; CHILL (A. S. Cele) and COOL (A. S. Col) are the past tense: and Cloeð, Col'ð, COLD (A. S. Ceald) is the past participle.

NESH } NICE } Minshew derives NICE from the Latin *nitidus:* Junius from the French *niais.* It is merely the Anglo-Saxon Hneſc, differently pronounced and written; and is the past participle of Hneſcian, mollire.

> "Mine herte for joye doth bete
> "Him to beholde, so is he godely freshe,
> "It semeth for love his herte is tendre and NESSHE."
>
> *Courte of Love, in Urry's Edition of Chaucer.*

" So that no step of hym was sene in the NESSHE
" fenne or more that he passed thorough."

Fabian, parte 6, chap. 172.

SLEET....Is the past participle ſle-eð, ſleeð, ſleet; of ſlean, projicere. And has no connexion (as Johnson imagined) with the Danish *slet*, which means *smooth polished*.

" Flying, behind them, shot
" Sharp SLEET of arrowy show'rs against the face
" Of their pursuers."

Paradise Regained, book 3, v. 324.

HOAR....Anglo-Saxon Ƕaꞃ, is the past tense and past participle of Ƕaꞃian, canescere.

" They toke HORED brede in theyr scryppes, and
" soure wyne in theyr botels, and loded asses with
" olde HORED brede in olde sackes."

Diues and Pauper, 2d comm. cap. 20.

ADDLE, AIL, IDLE, ILL } Though Mer. Casaubon and Junius would send us for AIL, to αλυειν, mærore affici, or to αλγειν dolere; and for IDLE, to ιθλος, nugæ; and for ILL, to the Greek ιλλος, strabo; or even to the Hebrew; I am persuaded that these are only one word, differently pronounced and written: and that it is the past participle of the Anglo-Saxon verb Ꝺiðlian, ægrotare, exinanire, irritum facere, corrumpere.

" If you loue an ADDLE egge, as well as you
" loue an IDLE head, you would eate chickens i'
" th' shell."

Troylus and Cressida.

ADDLE pated, and ADDLE brained, are common expressions.

"You said that IDLE weeds are fast in growth."

Richard III. *pag.* 186.

"ILL weids waxes weil."

Ray's Scottish Proverbs. pag. 295.

ADDLE becomes AIL, as IDLE becomes ILL by sliding over the D in pronunciation.

DAM } DUMB } The past participle of the A. Saxon verb dæman, demman, obturare, obstruere, *to dam*.

> "Now will I DAM up this thy yawning mouth
> "For swallowing the treasure of the realm."
>
> *Second part Henry* VI. *pag.* 137, *col.* 2.

As we have already seen that *barren* means *barred;* and that *blind* means *blinned* or *stopped;* so DUMB means obturatum, obstructum *dammed*. And therefore when those who have been DUMB recover their speech, their mouths are said to be opened; the DAM being, as it were, removed.

Though these three words, *barren*, *blind*, and *dumb*, are now by custom, confined to their present respective application; i. e. to the womb, the eyes, and the mouth; they were originally general terms, and generally applicable; as all the other branches of those verbs, *to bar*, *to blin*, and *to dam*, still are: and, having all one common meaning, viz. *obstruction;* if custom had so pleased, they might, in their application, very fairly have changed places.

So when B. Jonson, in his *Poetaster*, act 1, sce. 2, says,....“ Nay, this 'tis to have your ears *dam'd* up to good counsell.”.......He might have said.... “ This 'tis to have DUMB ears; or ears *dumb* to good counsel.”

In *Antony and Cleopatra*, pag. 344. Shakespear writes,

" So he nodded,
" And soberly did mount an arme-gaunt steede,
" Who neigh'd so hye, that what I would haue spoke,
" Was beastly DUMBE by him."

Mr. Theobald here alters the text, and instead of DUMBE, reads DUMB'D. This reading Mr. Malone approves, adopts, and calls a correction. But there needs here no alteration. DUMBE is the past tense of dæman, demman, and means dammed, i. e. *obstructed*, or stopped......." What I would " have spoke, was, in a beastly manner, *obstructed* " by him."

DUMB was formerly written DOME and DUM; without the B.

" He became so confuse he cunneth not loke
" And as DOME as death."

Vis. of P. Ploughman, pass. xi, *fol.* 47, *pag.* 2.

" I tell you that which you yourselues do know
" Shew you sweet Cæsar's wounds, poor poor DUM mouths
" And bid them speake for me."

Julius Cæsar, pag. 122, *col.* 2.

And Junius, whose authority may be much better relied on than his judgment, tells us, and bids us remark it...." Quod in Cantabrigiensis publicæ bibliothecæ codice MSO melioris notæ. *Matth.* xii. 22, *Luc.* i. 22. ðum scribitur."

DULL } DULL (or as it is in the Anglo-Saxon,
DOLT } ðol) hebes; is derived by Mer. Casaubon from δȣλος, servus. " Notissima (says he) est " Aristotelis opinio, δȣλȣς esse natura, qui scilicet " κοινωνȣσι τȣ λογȣ τοσȣτον, οσον αισθανεσθαι, αλλα

" μη ἐχειν: quos etiam ad corporis ministeria natos
" a bestiis usu μικρον παραλλαττειν sancit.

Skinner would derive DULL from Ðolian, pati, sustinere, tolerare;....." Qui enim obtusi sensus " sunt, injurias et quaslibet vexationes æquiore " animo patiuntur." But DULL ðol, is the regular past tense of ðwelian, ðwolan, hebere, hebetare. And DOLT, i. e. *dulled* (or ðol-eð, ðol'ð, ðolt) is the past participle of the same verb.

> " Oh Gull, oh DOLT, as ignorant as durt."
>
> *Othello, pag.* 3‑7.

Though the verb, *to dull*, is now out of fashion, it was formerly in good use.

> " I *dulle* under your disciplyne."
>
> *Rom. of the Rose, fol.* 143, *pag.* 1, *col.* 1.

> " For though the best harpour on lyue
> " Wold on the best sowned ioly harpe
> " That euer was, with all his fyngers fyue
> " Touche aye o strynge, or aye o warble harpe
> " Were his nayles pointed neuer so sharpe
> " It shulde make euery wight *to* DULLE."
>
> *Troylus, boke* 2, *fol.* 168, *pag.* 1, *col.* 2.

> " For elde, that in my spirite *dulleth* me,
> " Hath of endyting al the subtelte
> " Welnigh berafte out of my remembraunce."
>
> *Complaynt of Venus, fol.* 344. *pag.* 1, *col.* 2.

" Myrth and gladnesse conforteth men in God-
" des seruyce, and heuynesse *dulleth* and letteth
" all maner lykinges."

Dives and Pauper, 3d comm. cap. 18.

" Her syght sholde haue be derked, and her
" herynge sholde haue *dulled* more and more."

A Morning Remembraunce of Margarette Countesse of Rychemonde. By J. Fysher, bishop of Rochester.

"Sluggyshnnes *dulleth* the body."
"Sorowe *dulleth* the wylle."

Castell of Helth, fol. 44, *pag.* 2, *and fol.* 64, *pag.* 2.

"As well his lord may stoope t' advise with him,
"And be prescribed by him, in affaires
"Of highest consequence, when he is *dull'd*
"Or wearied with the lesse."

B. Jonson, Magnetick Lady, act 1, *sce.* 7.

"Cunning calamity,
"That others gross wits uses to refine,
"When I most need it, *duls* the edge of mine."

B. and Fletcher, Honest Man's Fortune.

GRUB (𐌲𐍂𐌿𐌱) The past tense and therefore past participle of 𐌲𐍂𐌰𐌱𐌰𐌽, fodere.

GRUDGE, written by Chaucer GRUTCHE, GRUCHE, and in some copies GROCHE.

"A lytel yre in his herte ylaste
"He gan to GRUTCHEN and blamen it a lyte."

Reues prol. fol. xv. *pag.* 1, *col.* 2.

"At thende I had the best in eche degre
"By sleight or force, or by some maner thing,
"As by continuall murmure or GRUTCHYNG."

Wife of Bathes prol. fol. 36, *pag.* 1, *col.* 1.

"What ayleth you to GRUTCHE thus and grone?"

Wife of Bathes prol. fol. 36, *pag.* 1, *col.* 2.

"And sayne the Pope is not worth a pease
"To make the people ayen him GRUCHE"....or GROCHE.

Plowmans Tale, fol. 99, *pag.* 1, *col.* 2.

Mer. Casaubon derives this word from γογγύζω, murmuro.

Minshew, from the Latin *grunnire*.

Junius, from γρύζειν, hiscere, mutire.

Skinner, from the French *gruger*, briser. And *gruger* from *cruciari:* "quia qui alicui invidet, "alienâ felicitate cruciatur."

S. Johnson will have it either from the French *gruger*, or from the Welch *grugnach*, or from the Scotch *grunigh*, or rather from *grudgeons!*.... " *grudgeons* being (as he says) the part of corn that " remains after the fine meal has passed the sieve."

A GRUDGE is the past participle of Ƿꞃeoꞅian (Ꝫe-hꞃeoꞅꝫan) Ƿꞃeoꞅꞅian, Ꝫe-hꞃeoꞅꞅian, dolere, ingemiscere, pœnitere.

DRUDGE....(dꞃooꝫ, dꞃuꝫe) The past tense and past participle of dꞃeoꝫan, Ꝫe-ðꞃeoꝫan, agere, tolerare, pati, sufferre, dꞃeoꝫenð, the present participle.

SMOOTH........(smæð) The past participle of smeðian, polire, planare.

Junius derives this word from σμαω, σμεω, σμω: and Skinner from μαδος.

MAD } Is merely Mætt, Mæð (D for T), the
MATTO } past tense and past participle of the Anglo-Saxon verb Metan, somniare, *to mete, to dream.*

The verb, *to mete*, was formerly in common use.

" I fell eftsones a slepe, and sodainly me METTE."
Vision of P. Ploughman, pass. 20, *fol.* 103, *pag.* 2.

" And eke I sayd, I *mette* of him all nyght
" And al was fals, I *dremed* of him right naugt."
Wife of Bathes prol. fol. 36, *pag.* 2, *col.* 2.

" And whan that he in chambre was alone
" He downe on his beddes fete him sette,
" And firste he gan to sike, and efte to grone
" And thought aye on her so withouten lette,
" That as he satte and woke, his spirite *mete*
" That he her saugh."
Troylus, boke 1, *fol.* 159, *pag.* 1, *col.* 1.

" As he satte and woke, his spirite *mete*, that " he her saugh." This I take to be a clear, though not a physiological description of *madness*.

This is not the place to enter into a physiological inquiry concerning the nature of madness and of dreaming; in order to shew the propriety of the name, as I have explained it. But I may give you a short extract from the ingenious observations on insanity, by Mr. John Haslam. 1798.

" Some who have perfectly recovered from this " disease, and who are persons of good understand- " ing and liberal education, described the state they " were in, as resembling a dream."

And our valuable friend Mr. Rogers, in his beautiful poem, *The Pleasures of Memory*, has this note;

" When sleep has suspended the organs of sense " from their office, memory not only supplies the " mind with images, but assists in their combination. " And even in madness itself, when the soul is " resigned over to the tyrant of a distempered " imagination, she revives past perceptions, and " awakens the train of thought which was formerly " most familiar."

The Italian MATTO, is this same Anglo-Saxon participle Mætt, with the Italian terminating vowel. The decided opinion of Menage and Junius, that MATTO is derived from the Greek ματαιος, is overruled in my mind, by the consideration of the time when the word MATTO was first introduced into the Italian language: for the Greek derivations, in that language, proceeded to it through the Latin.

And in the Latin there is nothing which resembles MATTO.

SMUG (f)....Is the past participle of ꞅmæᵹan, ꞅmeaᵹan, deliberare, studere, considerare. Applied to the person or to dress, it means *studied;* that on which care and attention have been bestowed.

> " I will die brauely, like a SMUGGE bridegroom."
> *Lear, pag.* 304.

> " A beggar, that was us'd to come so SMUG upon the mart."
> *Merchant of Venice, pag.* 173.

> " A young SMUG, handsome holiness has no fellow."
> *B. and Fletcher, The Pilgrim.*

> " Fie, sir, so angry upon your wedding day!
> " Go, SMUG yourself, the maid will come anon."
> *B. and Fletcher, Women Pleas'd.*

" Go in, and dress yourself SMUG, and leave the " rest to me."

Wycherly, Love in a Wood, act 4, *sce.* 1.

PROUD (Anglo-Saxon pꞃuꞇ) The past participle of pꞃyꞇian, superbire.

SAFE....Formerly written SAFFE; the past participle of the verb *to save.*

> " He hir wymple fonde blodie,
> " And wende a best had hir slayne,
> " Where as hym ought be right fayne,
> " For she was SAFFE right beside."
> *Gower, lib.* 2, *fol.* 56, *pag.* 2, *col.* 1.

(f) " E literis vocis κοσμος fieri potuit σμοκος; atque inde " *smuck*. Sed Italis *smoccare* est emungere: quasi *exmucare*. " Ita nimirum solent uti s, tanquam præpositione inseparabili, " ex *se* Latino; quasi *semuccare*, mucum separare. Sed tam " multis non est opus: cum facillima derivatione peti possit ex " σμαω, σμεω, σμω, σμηχω, abstergo, detergo." *Junius.*

" Than his dyscyples sayd to cryste. Lorde,
" who may than be SAVE."

Diues and Pauper, *Of Holy Pouerte*, *cap.* 5.

LOW } LOW (in Dutch *laag*) is the past par-
LOWN } ticiple of the Anglo-Saxon verb licȝan,
LOWT } jacere, cubare.

Of this past tense (according to their common custom) our ancestors made the verb *to low:* or to make *low*.

" Fortune hath euer be muable
" And maie no while stonde stable
" For nowe it hieth, nowe it *loweth*."

Gower, *lib.* 8, *fol.* 177, *pag.* 1, *col.* 1.

" The god of Loue, ah benedicite,
" Howe mighty and howe great a lorde is he.
" For he can make of lowe hertes hye,
" And of hye lowe.
" He can make within a lytel stounde
" Of sicke folke, hole, fresshe and sounde,
" And of hole he can make seke.
" Shortly al that euer he wol he may,
" Agaynst him dare no wyght say nay,
" For he can *glad* and greue whom hym lyketh,
" And who that he wol, he LOWETH or *syketh*."

Cuckowe and Nyghtyngale, *fol.* 350, *pag.* 2, *col.* 2.

" The prayer of hym that LOWETH hym in his " prayer, *thyrleth* the clowdes."

Diues and Pauper, 1*st comm. cap.* 15.

" Whan he is waxen and roted in pryde and in " mysuse of lyuynge, it is full harde to LOWE hym " or to amende hym."

Id. 4*th comm. cap.* 10.

" They lyue forth in pryde and not LOWE them " to God, ne pray to God for helpe."

Id. 5*th comm. cap.* 3.

"For al this Adam repented hym not, ne wolde "axe mercy, ne LOWE him."

Id. 6*th comm. cap.* 25.

Of this verb *to low*, the past participle is indifferently either low-en, low'n, LOWN; or *lowed*, *low'd*, LOWT, (T for D.) [The *Scots* epithet *Loon.*]

"We should have both Lord and LOWN, if the "peeuish baggage would but giue way to customers." *Pericles Pr. of Tyre, act* 4, *sce* 6.

"I haue belyed a lady,
"The princesse of this country, and the ayre on't
"Reuengingly enfeebles me, or could this carle,
"A very drudge of natures, haue subdu'de me
"In my profession? Knighthoods and honors (borne
"As I weare mine) are titles but of scorne.
"If that thy gentry (Britaine) go before
"This LOWT, as he exceeds our lords, the oddes
"Is, that we scarse are men, and you are goddes."

Cymbeline, pag. 392, *col.* 1.

You will observe that, of this participle LOWT, we have again made another verb, viz. *to lowt*, to do, or to bear one's self, as the *lowed* person, i. e. the LOWT, does.

SLACK, SLOUCH, SLOUGH, SLUG, SLOW, SLOVEN, SLUT } (In the Anglo-Saxon ſlæc, ſleac, ſloᵹ, ſlæp, ſleap, ſlap) are all the same past tense and therefore past participle (differently pronounced and written) of the Anglo-Saxon verb ſleacian, ſleacᵹian, ſlacian (A broad) tardare, remittere, relaxare, pigrescere.

"The noblest of the Greekes that there were
"Upon her shulders caryed the bere
"With SLAKE pace."

Knyghtes Tale, fol. 10, *pag.* 2, *col.* 2.

SLOUCH, ſlæc,.....(CH for K) i. e. a *slow* (pace.)
SLOUGH, ſloᵹ.....(GH for CH) i. e. *slow* (water.)
SLUG, ſloᵹ.....(G for K) i. e. *slow* (reptile.)
SLOW, ſlap.......(W for G.)

Such changes of pronunciation are perpetual and uniform throughout the whole language.

SLOW-EN, SLOUEN, SLOVEN; and SLOW-ED, SLOW'D, SLOUD, SLOUT, SLUT; are the past participles of the verb ſlapian, *to slow*, i. e. to make *slow*, or cause to be *slow*. There is no reason, but the fashion, for the distinction which is at present made between SLOVEN and SLUT, by applying the former of these words to males only, and the latter only to females: and we are sure that distinction did not prevail formerly: for Gower and Chaucer apply SLUT to males.

"Among these other of SLOUTES kinde
"Which all labour set behinde,
"And hateth all besines,
"There is yet one, which Ineldes
"Is cleped.
"In wynter doth he nought for colde,
"In somer maie he nought for hete,
"So whether that he frese or swete
"Or be he in, or be he out
"He woll ben ydell all about:
"For he ne woll no trauaile take
"To ride for his ladies sake."

Gower, lib. 3, *fol.* 69, *pag.* 1, *col.* 1.

"Why is thy lorde so SLOTLYCHE,(g) I thee pray,
"And is of power better clothes to bey?"

Prol. of Chanons Yeman, fol. 59, *pag.* 2, *col.* 2.

(g) Mr. Urry reads SLOTTISH; and Mr. Tyrwhit, SLUTTISH.

LORE....the past participle of læꝛan, docere.

HOME....the past participle of hæman, coire.

HONE....(petrified wood) the past participle of hænan, lapidescere.

LOAN....the past participle of the Anglo-Saxon verb hlænan, lænan, to lend, formerly written *to lene*.

"Yf a man *lene* awaye an other mannes good "without assent of him." "In the *lenynge* he "useth an other mannes good ayenst his wyl."

Diues and Pauper, 7th comm. cap. 8.

"Yf wynnynge come frely to the *lener* for his "*lenynge* without couenaunt." "Yeue ye your "LONE hopynge noo wynnynge."...."The usurer "selleth togydre the thynge that he *leneth*."

Diues and Pauper 7th comm. cap. 24.

FOAM....ꝼæm; the past participle of ꝼæman, spumare([h])

BROAD, BOARD, BRID, BIRD — Are the past tense and past participle of bꝛæðan, dilatare, propalare, dispalare, ampliare.

([h]) "FOME, quibusdam videtur dicta quasi *vome*; quod sit "quasi quidam vomitus aquæ violento motu concitatæ ac veluti "ferventis. Ubi notandum quod Chaucero in Angl. translatione "Boethianæ Consolationis, *vomes* sunt spumæ.

"Setiger *spumis* humoros notavit."

"The bristled bore marked with *vomes* the shulders of Hercules." *Junius.*

Skinner thinks ꝼæm is from the Latin *fumus*. "Spuma enim "rarescens instar fumi vel nebulæ est; certe proximum ei rari- "atis gradum obtinet."

FOWL. As *bird*, so FOWL, (A. S. ꝼugel,) by a similar but not quite so easy and common a metathesis, is the past participle of ꝼlioȝan, ꝼiolȝan, ꝼioȝlan, volare.

SHOCK....the past participle of ꞅcacan, to shake.

" And after that himselfe he SHOKE
" Wherof that all the halle quoke."

Gower, lib. 6, *fol.* 139, *pag.* 1, *col.* 2.

" In the dyenge of Ihesu the erth groned and " SHOKE."

Nychodemus Gospell, chap. 8.

" Whan I herde the commaundement of his " worde, I trembled and SHOKE for drede."

Nychodemus Gospell, chap. 15.

" The erthe SHOKE so and trembled that they " *sonke* downe in to helle."

Diues and Pauper 6*th comm. cap.* 16.

" The sterry heuen me thought SHOKE with the shout."

Skelton, pag. 57.

" The frere arose
" But I suppose
" Amased was his hed
" He SHOKE his eares
" And from grete feares
" He thought hym well a fled."

Sir T. More's workes.

DOOM....the past participle of the Anglo-Saxon verb deman, judicare, censere, decernere. To deem.

" Whan I *deme* DOMES, and do as trouth teacheth."

Vis. of P. Ploughman, pass. 16, *fol.* 77, *pag.* 1.

"Than sayd Pilate. Take hym in to your "synagoge and *deme* thare on hym your lawe."

Nychodemus Gospell, chap. 3.

"God ruleth, *demeth* and gouerneth all man-"kynde, &c...whoos DOMES and ordenaunces passe "mannes wytte.

Diues and Pauper 1*st comm. cap.* 19.

"None of us can tel what deth we be *demed* to."

Sir T. More, De quatuor novissimis, pag. 84.

"ROOF....In the Anglo-Saxon hrof, the past participle of hrefnan, sustinere.

Minshew, Junius and Skinner derive it from the Greek οροφος.

WOOF } Are the past tense and past participle
WEFT } of Wefan, texere, obvolvere, tegere. To weave.

PROOF } The past tense and past participle of
REPROOF } the verb *to preve* and *to repreve.*

"Euery seruaunt is bounden to warne his lorde "of the harme that is done to his lorde in his offyce "for good fayth and saluacyon of his owne persone, "&c. yf he can *preue* them he is bounde to telle "them to his lorde, yf his lord is pacyent and "resonable and not to cruell, and yf he can not "*preue* them he is not bounde to telle them."

Diues and Pauper, 2*d comm. cap.* 13.

"Commende vertues and despyse vyces, *chese* "truthe and lette falsehode, commende heuen "blysse, and ghoostly thynges and *repreue* pompe "and pryde of this worlde."

Diues and Pauper, 5*th comm. cap.* 10.

BREED
BROOD
BRIDE
BRAT
} The past participle of bꞃeðan, fovere.

SAW....(any thing, something) SAID. The past tense and past participle of ꞅæȝan, seȝan, secȝan, dicere, to *say*.

" Experyence accordeth with this SAWE of the apostle."

Diues and Pauper, Of holy pouerte, cap. 1.

" By comon SAWES of clerkes god in the " fyrste commaundement forbedeth thre pryncypal " synnes."

Diues and Pauper, 1st comm. cap. 37.

" Than they that shal be dampned shall saye a " SAWE of sorowe that neuer shall haue ende."

Diues and Pauper, 8th comm. cap. 15.

" Some doctours of Law
" Some learned in other SAW." *Skelton, pag.* 203.

" Yea from the table of my memory
" Ile wipe away all triviall fond records,
" All SAWES of bookes." *Hamlet, pag.* 258.

" When all aloud the winde doth blow,
" And coffing drownes the parsons SAW."
Loues Labours Lost, pag. 144.

TALE
RE-TAIL
} A TALE, the past participle of the Anglo-Saxon verb *tellan;* something *told.* To sell by TALE, i. e. by numeration, not by weight or measure; but by the number *told*...... RETAIL, *told* over again.

HAND
HINT
HANDLE
} HINT, something *taken.* HAND, that limb by which things are *taken.* The past tense and past participle of hentan, capere, to take hold of.

"And with that word, his *scherànd* swerd als tyte
"HYNT out of scheith, the cabyll in tua gan smyte."
Douglas, booke 4, *pag.* 120.

"This sayand with richt hand has scho HYNT
"The hare, and cuttis in tua or that scho stynt."
Douglas, booke 4, *pag.* 124.

So HANDLE or *hand-del*, is a small part taken hold of.

"He would gladly catche holde of some small HANDELL to kepe hys money fast, rather then help "his frendes in their necessitie."

Sir T. More, Supplicacion of Soules, pag. 330.

FANG } FANG, the past tense and past parti-
FINGER } ciple of ꝼenᵹan, capere, prehendere.

FINGER, i. e. ꝼenᵹeꞃ, quod prehendit.

SPEECH....Any thing *spoken*, and the faculty by which any thing is *spoken*. The past tense and past participle of ꞅpæc, ꞅpæce, of ꞅpecan. *To speak.* The indifferent pronunciation of CH or CK pervades the whole language.

FETCH. (A. S. ꝼæc) Is the past tense and past participle of ꝼeccan, fraude acquirere, adducere.

THACK } (A. S. Ðac) is the past tense and past
THATCH } participle of Ðecan, tegere.

"Thy turphie mountaines, where liue nibling sheepe,
"And flat medes THETCHD with stouer, them to kepe."
Tempest, act 4, *sce.* 1, *pag.* 14.

"A well built gentleman: but poorly THATCHT."
B. and Fletcher, Wit without money, act 1, *sce.* 1.

LACE, LATCH, LATCHET, LUCK, CLUTCH, CLUTCHES } LACE and LATCH are the past tense and past participle of læccan, læcᵹan, læccean, prehendere, apprehendere.

"A stronger than I shal come "aftir me, of whom I, kneelinge,

" am not worthi to unbynde the LACE of hise " shoon." *Mark, cap.* i.

" There cometh one mightier than I after me, " the LATCHET of whose shoes I am not worthy " to stoop down and unloose." *Verse* 7.

" His hatte *hinge* at hys backe by a LACE."
Prol. to Chanons Yeoman, fol. 59, *pag.* 1, *col.* 2.

The LATCH of a door, or that by which the door is *caught*, *latched*, or held, is often likewise called a *catch*.

" If thou wilt be gracious to do good as the gospel techith,
" And biloue the among low men, so shalt thou LATCH grace."
Vision of Pierce Ploughman, passus 7, *fol.* 34, *pag.* 2.

" As who so layeth lynes for to *latche* foules."
Vis. of P. Ploughman, fol. 26, *pag.* 1.

" The same I say forsoth, by al such priestes,
" That haue nether cunning ne kynne, but a crowne one
" And a title a tale of nought, to liue by at his mischife
" He hath more beleue, I leue, to LATCH through crown
" Cure than for kennynge."
Vis. of P. Ploughman, pass. 12, *fol.* 57, *pag.* 2.

" And whan the find and the flesh forth with the worlde
" Manacen behinde me my frute for to *fetche*,
" Than liberum arbitrium LATCHETCH the first polante."
Vis. of P. Ploughman, pass. 17, *fol.* 87, *pag.* 2.

" What shepe that is full of wulle
" Upon his backe thei tose and pulle
" Whyle ther is any thynge to pille. &c.
" Whiche is no good shepeherdes dede,
" And upon this also men sayn
" That fro the *lease*, whiche is plaine,
" In to the breres thei forcatche,
" Here of for that thei wolden LACHE
" With suche duresse, and so bereue

" That shal upon the thornes leue
" Of wool, whiche the brere had tore."

Gower, fol. 3, *pag.* 1.

" As Ouid in his boke recordeth
" How Polyphemus whilom wrought
" When that he Galathe besought
" Of loue, which he maie not LATCHE."

Gower, lib. 2, *fol.* 27, *pag.* 2, *col.* 2.

Of love which he maie not LATCHE; " i. e. " (says Skinner) amoris quem *dimittere* non potest: " amoris sc. *inextinguibilis*. a Fr. G. *lascher*, " laxare, remittere. Vir. Rev. dictum putat pro " *catch*. Verum quoniam iste meteplasmus nusquam, quod sciam, in Germ. et recentioribus " dialectis occurrit; mallem secundum etymon " petere a Fr. G. *laisser*, relinquere: i. e. Amor " qui *relinqui* seu *demitti* nequit. Vel a Teut. et " Belg. *leschen*, extinguere, delere: i. e. Amor, ut " dictum est supra, *inextinguibilis* et *indelebilis*.

Skinner's mistake in the etymology of the word, *to latch*, caused his mistake in the meaning of the preceding lines; in which Gower does not speak of the love of Polyphemus; but of the love of Galathe, which he besought, and could not get, could not take hold of, could not *latch*.

" Loue wyl none other byrde catche
" Though he set eyther nette or LATCHE."

Rom. of the Rose, fol. 127, *pag.* 2, *col.* 2.

" Thre other thynges that great solace
" Doth to hem that be in my LACE."

Rom. of the Rose, fol. 133, *pag.* 1, *col.* 2.

" So are they caught in loues LACE."

Rom. of the Rose, fol. 144, *pag.* 1, *col.* 2.

" Loue that hath the so faste
" Knytte and bounden in his LACE."

Rom. of the Rose, fol. 144, *pag.* 2, *col.* 2.

" I haue words
" That would be howl'd out in the desert ayre
" Where hearing should not LATCH them."

Macbeth, act 4, *sc.* 3, *pag.* 147.

Junius, concurring with Minshew says..... " LATCH, magnam videtur habere affinitatem cum " B *letse* vel *litse*, nexus, laqueolus, quo aliquid " continetur ne excidat. M. Casaubonus Angl. " *latch* per metathesin profluxisse putat ex αγυλιον."

Skinner and Lye concur that it is...." satis mani- " feste a Lat. *laqueus.*"

" LAQUEUS Nunnesio placet esse a λυγος, id est, " vitex, salix; ut mutetur υ in A. Malim a *lax*, " quod fraudem notat, festo teste. Vel ab Hebræo."

G. I. Vossius.

Isaac Vossius dissents from his father, and says it is...." omnino a κλοιος."....I am persuaded that the Latin *laqueus* itself (as well as the Italian *laccio*) is this same past participle lacc or lacȝ of læccean, læcȝan.

LUCK is derived by Minshew, " a λαχος. i. sors, " fortuna." By Junius...." a B. *Geluck*, quod " valde affine est Græco γλυκυ, dulce; quod nihil " mortalibus videatur suavius, quam negotia sua " bene feliciterque administrare. Aliter de vocabuli " etymologia M. Casaubon, λαγχανω, sortior, sor- " tito obtineo. Το λαχον, quod sorte obtigit. Inde " *luck* et *luckie*. Quamquam dubito utrum ex " eadem sunt origine, et non potius *luckie* sit ex " λευκος, candidus, albus."

But LUCK (good or bad) is merely the same participle, and means (something, any thing) *caught.* Instead of saying that a person has had good *luck;* it is not uncommon to say,....he has had a good *catch.*

CLUTCH is also the past participle of Ʒe-læccean, capere, arripere.

" Is this a dagger which I see before me,
" The handle toward my hand? Come, let me CLUTCH thee."
Macbeth, act 2, *sc.* 1, *pag.* 136, *col.* 1.

" But age with his stealing steps
" Hath caught me in his CLUTCH." *Hamlet, pag.* 277.

So CLUTCHES, i. e. *clutchers (gelatchers:)* as *fangs* and *fingers* from ꝼenȝan, and *hand* from hentan. Though Junius would persuade us that they are...." Hamatæ atque aduncæ ferarum volu-" crumque prædatricum ungulæ: a B. *klutsen,* " quatere, concutere: item *kletsen,* gravi ac resono " ictu percutere."

HANK, HAUNCH, HINGE } One and the same word, only with a different final pronunciation, common throughout the language either of K. CH. or GE.

Minshew derives HAUNCH from αγκυλος. Junius from αγκων; " quod non modo cubitum, sed " quemlibet flexum significat:" Skinner from αγκη: Menage, the Italian *anca,* from αγκων: S. Johnson says...." HINGE or *hingle* from *hangle* " or *hang.*" I believe no one ever before saw or heard of *hingle* and *hangle.* All the three words however are merely the past participle of the verb hanȝan, pendere, to hang.

To have a HANK upon any one, is, to have a hold upon him; or to have something *hank*, *hankyd*, *hanged*, or *hung* upon him.

The HAUNCH, the part by which the lower limbs are *hankyd* or *hanged* upon the body or trunk. Hence also the French *hanche*, and the Italian and Spanish *anca*.

HINGE....That upon which the door is *hung*, *heng*, *hyng*, or *hynge;* the verb being thus differently pronounced and written.

"He HANKYD not the picture of his body upon "the crosse to teache them his deathe."

Declaracion of Christe, by Iohan Hoper, cap. 5.

"The same body that HANKYD upon the crose."

Id. cap. 8.

"And therwithal he HYNG adowne his heed
"And fel on knees."

Troylus, boke 3, *fol.* 178, *pag.* 1, *col.* 2.

"Than Gesmas the thefe whiche HENGE on the "lefte syde of our Lord sayd thus to our Lord "Ihesu. If thou be God, delyuer bothe the and "us. Than Dysmas that HENGE on the ryght "syde of our Lorde Ihesu blamed hym for his "wordes." *Nychodemus Gospell, chap.* 7.

"Absolon HENGE stylle by his heer."

Diues and Pauper, 4th comm. cap. 2.

"Example of the theef that HYNGE on the ryght "syde of Cryste."

Diues and Pauper, 5th comm. cap. 11.

"Thys mater HYNGE in argument before the "spyrytual iudges by the space of xv dayes."

Fabian, parte 7, *chap.* 243.

WAKE } Are one and the same word, differently
WATCH } pronounced, and therefore differently written. Though accounted substantives in construction; they are merely the past participle of the verb Ƿecan, Ƿeccean; vigilare, excitare, suscitare, expergisci, solicitare.

In the old translation of the New Testament attributed to Wicliffe, we read,

"Aboute the fourthe WAKING of the nigt."

In the modern translation,

"About the fourth WATCH of the night."

Mark, chap. vi. *v.* 48.

"And comaundide the porter that he WAKE.
"Therefore WAKE ye, forsothe ye witen not
"whanne the lorde of the hous shall come."

"And commanded the porter to WATCH.
"WATCH ye therefore, for ye know not when the
"master of the house cometh."

Mark, chap. xiii. *v.* 34, 35.

"And he cam and *fonde* hem slepinge, and he
"seide to Petir. Symount, slepist thou, migtest
"thou not WAKE oon hour with me? WAKE ye,
"and preie ye, that ye entre not in to temptacion."

"And he cometh and findeth them sleeping, and
"saith unto Peter, Simon, sleepest thou? Couldest
"not thou WATCH one hour? WATCH ye and pray,
"lest ye enter into temptation."

Mark, chap. xiv. *v.* 37, 38.

"And if he shal come in the secounde WAKING,
"and if he shal come in the *thridde* WAKING, and
"shal fynde so, the seruauntis ben blessid.
"Forsothe wite ye this thing, for yf an husbande

"man wiste in what hour the theef shulde come, "sotheli he shulde WAKE and not suffre his hous "to be mynyd."

"And if he shall come in the second WATCH, "or come in the third WATCH, and find them so, "blessed are those servants. And this know, that "if the good man of the house had known what "hour the thief would come, he would have "WATCHED, and not have suffered his house to "be broken through."

Luke, *chap*. xii. *v*. 38, 39.

"The constable of the castell that kepith al the WACHE."
Vis. of P. Ploughman, *pass*. 10, *fol*. 42, *pag*. 1.

"Ne how that Arcite is brent to ashen colde,
"Ne how the lyche WAKE was holde
"All that nyght, ne how the Grekes play
"The WAKE playes, kepe I nat to say."
Knightes Tale, *fol*. xi, *pag*. 1.

"Al be it so, that no tonge may it deuise
"Though that I might a thousande winter tell
"The paynes of that cursed house of hell,
"But for to kepe us from that cursed place
"WAKE, and prayeth Iesu of his grace."
Freres Tale, *fol*. 42, *pag*. 1.

"They nolde drinke in no maner wyse
"No drinke, that *dronke* might hem make
"But there in abstynence pray and WAKE
"Lest that they deyden." *Sompners Tale*, *fol*. 43.

"Saynt Poule byddeth us WAKE in all manner "besynesse of gode werkes."

Diues and Pauper, 10*th comm*. *cap*. 6.

Awake is the same past participle of Ƿecan, preceded by a; the usual Anglo-Saxon prefix to the past tense.

Hence too, I believe, the old Italian words *avaccio avacciare;* which have so exceedingly distressed their etymologists. The Italians not having a w, and pronouncing c as we pronounce ch, have made *avaccio* from Ꭺpæc, or *awatch;* which appears to me to be its meaning in all the passages where *avaccio* is employed.

F. Though it is not much to our present purpose, I cannot but notice a word in our own language, as little understood by us. I mean the common nautical term avast: which seems to supply the place of our antient *yare, yare.* Skinner says, it means....“ Ocyus facesse, hinc te proripe, “ abi quam primum; vox nautis usitatissima: fort “ a præp. Lat. *ab* et Belg. *haesten,* festinare; q. d. “ hinc festines.” This is given by Skinner only as a conjecture; but it is not a happy one: for this Latin and Dutch mixture makes but an ill-assorted English compound. Apothecaries often complain of the physician's want of skill in pharmacy. S. Johnson, without even a glimpse of the meaning of the word, says....“ Avast adv. [from “ *basta,* Ital. It is enough] enough, cease.”

H. Skinner and Johnson differing thus widely in the import of the word, as well as in its derivation, I may be permitted to differ from both; and to offer my conjecture. Avast, when used by seamen, always precedes some orders or some conversation. It cannot therefore mean *abi quam primum.*

Hinc te proripe: neither can it mean *cease*, *enough*. AVAST answers the same purpose as....*Hearkye*, *list*, *attend*, *take heed*, Eala, *hola*, or (as the French used to begin the exercise of their soldiers) *alerte*. Like the Italian *avacci*, I think it means....*Be attentive*, *be on the watch*, i. e. AWAKE. I do not undertake to shew the gradations of the corruption.

PACK PATCH PAGE PAGEANT PISH PSHAW	Of these words, S. Johnson says, " PACK....*pack*, Dutch." " PATCH....*pezzo*, Italian." " PAGE....*page*, French."

This Dutch, this Italian, and this French derivation (which explain nothing; and in point of signification leave us just where we were without them) he takes from Skinner. He then proceeds upon his own bottom.

" PAGEANT. Of this word the etymologists give " us no satisfactory account. It may perhaps be " *Payen Geant*, a *Pagan giant;* à representation " of triumph used at return from holy wars;....as " we have yet the Saracen's head."

Undoubtedly we have in London the sign of the Saracen's head. Undoubtedly *payen* is French, and *geant* is French: but these words....un *payen geant*....were never yet seen so coupled in French. He proceeds,

" PATCHERY, botchery, bungling work, forgery. " A word not in use."

" PEAGANTRY, pomp. show."

"PISH, interj. A contemptuous exclamation.
"This is sometimes spoken and written PSHAW.
"I know not their etymology, and imagine them
"formed by *chance*."

His CHANCE is not half so disgusting as his *payen geant*: and it would have been better for his readers; would have saved him a little trouble; and been no disgrace to *his* philosophy; if he had at once assigned CHANCE as the common cause of all the words in the language.

The word PATCH however having been formerly applied to men, and PATCHERY to their conduct; and these applications of those words being no longer in common use; the commentators of Shakespear (in whose writing they are frequent) were compelled to inquire into the meaning of the words PATCH and PATCHERY.

"What a py'de ninnie's this. Thou scuruy PATCH."
Tempest, pag. 12, *col.* 1.

Mr. Steevens says...."It should be remembered "that Trinculo is no sailor, but a jester, and is so "called in the ancient dramatis personæ. He "therefore wears the party-coloured dress of one "of these characters."

Mr. Malone says...."Dr. Johnson observes that "Caliban could have no knowledge of the striped "coat usually worn by fools; and would therefore "transfer this speech to Stephano. But though "Caliban might not know this circumstance, "Shakespear did. Surely he who has given to all "countries and all ages the manners of his own, "might forget himself here, as well as in other "places."

" S. D. Mome, malthorse, capon, coxcombe, idiot, PATCH.
" E. D. What PATCH is made our porter?"
Comedy of Errors, pag. 90, *col.* 1.

Mr. Steevens says....PATCH, i. e. a fool. Allud-" ing to the parti-coloured coats worn by the " licens'd fools or jesters of the age."

" A crew of PATCHES, rude mechanicals,
" That worke for bread upon Athenian stals."
Midsummer Nights Dreame, pag. 151, *col.* 1.

What were the commentators to do here? These were not licenced jesters, in parti-coloured coats: a crew of jesters: but rude mechanicals, working for bread upon their stalls.

Johnson says...." PATCH was in old language " used as a term of opprobry; perhaps with much " the same import as we use *ragamuffin* or *tatter-" demalion*(i)."

T. Warton...." This common opprobrious term " probably took its rise from PATCH, cardinal " Wolsey's fool. In the western counties, *Cross-" patch* is still for *perverse, ill-natured fool.*"

Steevens..." The name was rather taken from the " *patch'd* or *pyed* coats worn by the fools or jesters " of those times."

Tyrwhit...." I should suppose PATCH to be " merely a corruption of the Italian *pazzo*, which " signifies properly a *fool.* So, in the *Merchant of " Venice*, Shylock says of Launcelot....The PATCH

(i) These *explanatory* words are themselves thus *explained* by Johnson;

" Ragamuffin—from *rag*, and I know not what else."
" Tatterdemalion—*tatter*, and I know not what."

"is kind enough....after having just called him....
"That fool of Hager's offspring."

Malone....“ This term should seem to have "come into use from the name of a celebrated "fool. This I learn from Wilson's *Art of Rhetorique*....“ A word-making, called of the Grecians "*onomatopeia*, is when we make words of our own "mind, such as be derived from the nature of "things; as to call one PATCHE or COWLSON, whom "we see to do a thing foolishly: because these "two in their time were notable fools."....Probably the dress which the celebrated PATCHE wore, "was, in allusion to his name, *patched* or particoloured. Hence the stage fool has ever since "been exhibited in a motley coat. PATCHE, of "whom Wilson speaks, was cardinal Wolsey's "fool."

"There is ten thousand—
"Geese? villaine.
"Souldiers, Sir.
"What souldiers? PATCH.
"What souldiers? Whey-face."

Macbeth, pag. 42.

Steevens again says....“ An appellation of con"tempt, alluding to the py'd, patch'd or parti"coloured coats antiently worn by the fools belong"ing to noble families."

Johnson, Steevens, Warton, and Malone assume, for the purpose of their explanation, that *patched* means the same as *pyed* or *particoloured.* But this assumption every huswife can contradict.

In the following passages of Shakespear can they find any *pying* or *particolouring*?

"And oftentimes excusing of a fault
"Doth make the fault the worse by th' excuse:
"As PATCHES, set upon a little *breach*,
"Discredite more in hiding of the fault,
"Than did the fault before it was so *patch'd*."

King John, *pag*. 14, *col*. 2.

They who put *patches* on a little *breach*, to *hide* it, are careful that the *colour* shall as nearly as possible *resemble* that upon which they put it.

"Other diuels that suggest by treasons,
"Do botch and bungle up damnation,
"With PATCHES, colours, and with forms being fetch't
"From glittering *semblances* of piety."

Henry V. pag. 75, *col*. 1.

"Here is such *patcherie*, such jugling and such "knauerie: all the argument is a cuckold and a "whore." *Troylus and Cressida*, (*pag*: 87.)

"There's nauer a one of you but trusts a knaue,
"That mightly deceiues you.
"Do we, my lord?
"I, and you heare him *cogge*, see him *dissemble*,
"Know his grosse PATCHERY, loue him, feede him,
"Keepe in your bosome, yet remaine assur'd
"That he's a made-up villaine."

Timon of Athens, *pag*. 96, *col*. 1.

But beside the words PATCH and PATCHERY, Shakespear applies the word PACK in a manner now almost obsolete.

"What hath bin seene
"Either in snuffes, and PACKINGS of the dukes,
"Or the hard rein which both of them hath borne
"Against the old kinde king."

Lear, *pag*. 296, *col*. 1.

Upon this passage Mr. Steevens says...."PACK-"INGS are underhand contrivances. So, in "Stanyhurst's Virgil. 1582.....With two gods

"PACKING, one woman silly to cozen."....We "still talk of PACKING juries."

"She, Eros, has
"PACKT cards with Cæsars, and false plaid my glory
"Unto an enemies triumph."

Antony and Cleopatra, pag. 362, *col.* 1.

To these instances from Shakespear we may add some others, written before Shakespear's time; one in the reign of Henry the seventh; before Wolsey was a cardinal, or had a fool.

"King Rycharde did preferre such byshops to "bishoprykes, as could neyther teache nor preache, "nor knewe any thinge of the scripture of God, "but onely to call for theyr tythes and duties, and "to helpe to serue his lustes and pleasures; whiche "in dede were not worthye the name of byshops, "but rather of naughtye PACKES disguised in "byshoppes apparell."

Fabian, vol. 2, *pag.* 343.

"Some haue a name for thefte and bribery,
"Some be called crafty, that can pyke a purse,
"Some men be made of for their mockery,
"Som careful cokolds, som haue their wiues curse,
"Som famous witwoldes, and they moche wurse,
"Som lidderous, som losels, som naughty PACKES,
"Som facers, som bracers, som make gret cracks."

Skelton, pag. 15, *edit.* 1736.

"I tell you nothing nowe of many a noughtye "PACKE, many a flecke and his make, that maketh "their ymages metinges at these holsum hallowes."

Sir T. Mores Workes, A Dialogue, &c. pag. 140.

Now, if you have well considered the use and signification of the words PACK, PATCH, and

PATCHERY in the above different passages; I think I shall not surprize you, when I affirm that PACK, PATCH (in both its applications, viz. men or to clothes) and PAGE, are the same past participle PAC (differently pronounced and therefore differently written, with K, CH, or GE) of the Anglo-Saxon verb pæcan, pæccean, to deceive by false appearances, imitation, resemblance, semblance, or representation; to counterfeit; to delude; to illude; to dissemble; to impose upon. And that PAGEANT is (by a small variation of pronunciation) merely the present participle, pæcceanð, of the same verb ....*pacheand*, *pacheant*, *pageant*.

"I will put on his presence; let Patroclus make "his demands to me: you shall see the PAGEANT "of Ajax." *Troylus and Cressida.*

"With him Patroclus
"Upon a lazie bed, the liue-long day
"Breakes scurril jests,
"And with ridiculous and aukward action,
"Which, slanderer, he imitation calls,
"He PAGEANTS us." *Troylus and Cressida.*

The ejaculations PISH and PSHAW are the Anglo-Saxon pæc, pæca: pronounced PESH, PESHA (A broad). And are equivalent to the ejaculation.... *trumpery!* i. e. *tromperie* from *tromper*.

As servants were contemptuously called *harlot*, *varlet*, *valet*, and *knave;* so were they called *pack*, *patch* and *page*. And from the same source is the French PAGE and the Italian PAGGIO.

But if you shall be pleased rather to suppose that the English word PAGE comes from the French,

and the French from the Italian; because that is the order in which you learned those languages: what will you gain by such a supposition? You must still go on, and inquire the meaning of PAGGIO. And all the satisfaction you will obtain, will be; that some will tell you, it comes either from the Latin *pædagium*, or from the *fabeus*, or from the Greek *παις*, or from the Turkish *peik*, or from the Persian *bagoas*. But still you will have made no progress: for the meaning of any one of these words (distinct from its application) they will not attempt to tell you.

F. If the office of PAGE was an inferior station, your etymology would have more probability; but you know there is much dispute upon that subject; and that many contend, it was a post of honour and distinction, unlikely to receive so degrading an appellation.

H. A *page of honour*, comparatively with other *pages*, was no doubt in a post of honour. But of the grandeur of the station you may judge by what follows.

" Sir knight, I pray thee to tell me what thou
" art, and of thy being. I am no knight, said sir
" Gawaine, I haue been brought up many yeares
" in the gard-robe, with the noble prince king
" Arthur for to take heede to his armour and his
" other aray, and for to point his paultockes that
" belongeth to him selfe. At Christmas last hee
" made me *Yeoman*, and gaue me horse and harneis
" and an hundred pound in money, and if fortune
" be my friend, I doubt not but to be well aduanced

"and holpen by my liege lord. Ah, said Priamus, "if his *knaves* be so keene and fierce, then his "knights be passing good. Now for the kinges "loue of heauen, whether you be knight or *knaue*, "tell me thy name. By god, said sir Gawaine, "now will I tel the truth, my name is sir Gawaine, "and knowen I am in his noble court and in his "chamber, and on of the knights of the round "table, he dubbed me a duke with his own hande, "therefore grudge not if his grace is to me fortune "and common, it is the goodnesse of god that lent "to me my strength. Now am I better pleased, "said Priamus, then if thou hadst giuen me all the "prouince of Paris the rich, I had rather to be "torne with wild horses then any *varlet* should "haue wonne such lots, or any PAGE or *pricker* "should haue had the price of me."

Hist. of Prince Arthur chap. 97.

"Our lyege lorde the kyng hath power and "fredom, of a PAGE for to make a *yoman*, of a "*yoman* a *gentylman*, of a *gentylman* a *knight*, of a "poore man a grete lord, without leue or helpe of "the planetes."

Diues and Pauper, 1*st comm. cap.* 17.

WREST } WRIST } The past participle of the verb Ƿꝛæꞅꞇan, torquere, intorquere, *to wrest*.

"It causeth hearts no lenger to debate
"That parted ben with the WRESTE of hate."

Lyfe of our Lady, pag. 176.

WRIST, which is the same participle, was formerly called hanꝺꞅꝛyꞅꞇ, i. e. *handwrist*, or *hand-wrest*."

Grist....(Ᵹe-ꞃuꞅeꝺ) the past participle of Ᵹe-ꞃuꞅan, Ᵹe-hꞃyꞅan, contundere, conterere, collidere. *To crush. To crush* comes from the same verb. As does also the French *escraser, ecraser.* hKISGAN, ГA-hKISGAN, nS-ГA-hKISGAN.

Frame } The past participle of ꝼꞃeman, facere.
Form }

The Latin *forma*, by a common transposition, is likewise from the same verb: but if this derivation should not please you; see whether you will be better off with the Latin etymologists.

"Forma ab antiquo *formus*, id est, *calidus;* quia "ex calore nativo provenit. Nonnullis placet, ut "καλον juxta Platonem venit απο τυ καλειν, id est, "*vocare;* quia pulcra hominem ad se alliciunt: ita "*formam* esse ab ορμη; quia impetu quodam "homines ad *formæ* amorem impellantur. Sane "spiritus asper crebro abit in f. Atque idem "locum habeat, si *forma* deducatur ab ὁραμα, quod "ab ὁραω, video. Et sane hoc prioribus impensius "placuit. Quare vel istud verum erit: vel κατα "μεταθεσιν fuerit *forma* ex Dorico μορφα pro μορφη, "quod idem ac *forma.* Indeque Ovidio *Morpheus* "dictus somni vel filius vel minister; quod varias "*formas* in dormientium φαντασια gignat." *Vossius.*

Flaw....The past participle of ꝼlean, excoriare, *to flay.*

Gleam } The past participle of A. S. leoman,
Gloom } lioman, Ᵹe-leoman, Ᵹe-lioman, radiare, coruscare, lucere.

"This light and this leem shal Lucifer ablend."

Vis. of P. Ploughman, pass. 19, *fol.* 99, *pag.* 1.

"O Cynthia, if thou shouldest continue at thy "fulnesse, &c. but thou, thinking it sufficient if "once in a *moneth* we enjoy a glimpse of thy "majestie, thou doest decrease thy *glemes*."

Endimion, by Iohn Lilly, act 1, *sc.* 1.

"I have methinks a kind of fever upon me: a "certain GLOOMINESS within me, doubting, as it "were betwixt two passions."

B. and Fletcher, The Woman Hater.

"The field, all iron, cast a GLEAMING brown."

Paradise Regained, book 3, *v.* 326.

The Latin *lumen* is the past participle of lioman.

LONG...The past participle of lenᵹian, extendere, producere. Nor can any other derivation be found for the Latin *longus*(j).

SLEEVE....A. s. ſlẏꝼ. Formerly called Eaꞃm-ſliꝼe: that with which the arm is covered: the past participle of ſleꝼan, induere.

Sleeveless means without a cover, or pretence.

BED....i. e. *stratum*. The past participle of beꝺꝺian sternere. Therefore we speak of a garden-bed and a *bed* of gravel, &c. And in the Anglo-Saxon beꝺꝺ is sometimes used for a table.

PATH....the past tense and participle of peꝺꝺian, conculcare, pedibus obterere.

(j) G. I. Vossius tells us...."LONGUS a *Linea* quæ porrecta "est: Ita Isidorus. Vel potius a longa figura venabuli aut lanceæ, quam Græci λογχην vocant: Ita Cæsar Scaliger. Item Petrus Nunnesius."

But Isaac Vossius tells us...."Est ex Græco ογκος, λοογκος, "λογκος: nisi forsan ex δολιχος, Æol. λοδιχος."

Nest....The past participle of neꞅan, visere, visitare, to visit frequently, to haunt.

Grass....That which is *grazed* or fed upon by cattle: the past participle of Ꞡꞃaꞅian, *to graze.*

Quag....The past participle of Cƿacian, tremere.

Meadow Mead	A. S. Mæd (i. e. Mæƿed) *mowed,* the past participle of Maƿan, metere.

Cage	A place shut in and fastened, in which birds are confined. Also a place in which malefactors are confined.
Gage	By which a man is bound to certain fulfilments.
Wages....	By which servants are bound to perform certain duties.
Gag	By which the mouth is confined from speaking.
Keg	In which fish or liquors are shut in and confined.
Key	By which doors, &c. are confined and fastened.
Quay	By which the water is confined and shut out.

All these I believe to be the past participle of the verb Cæᵹᵹian, obserare.

From the same Anglo-Saxon verb are the French *cage, gage, gages, gageure, engager, quai:* the Italian *gaggia, gaggio, gabbia;* and the antient Latin *caiare:* which have so much bewildered the different etymologists.

GRAVE
GROVE
GROOVE
GRAFT
GROT
GROTTO

Ᵹraf and Ᵹræf serve equally in the Anglo-Saxon for GRAVE or GROVE. GRAVE, GROVE, GROOVE are the past tense and therefore past participle of Ᵹrafan, fodere, insculpere, excavare.

"But o alas, the Rhetorikes swete
"Of Petrake fraunces that coude so endyte,
"And Tullius, with all his wordes whyte
"Full longe agone, and full olde of date
"Is dede a las, and passed into fate,
"And eke my master Chaucers nowe is GRAUE,
"The noble rethore, poete of Britaine."

Lydgate's Lyfe of our Lady, pag. 96.

"Eleyne and eke Policene
"Hester also and Dido with her chere
"And riche Candace of Ethiope quene,
"Lygge they nat GRAUE under colours grene."

Lyfe of our Lady, pag. 197.

GRAFT (sometimes written GRAFF) is the same past tense Ᵹraf, with the participial termination ED. GRAF-ED, GRAF'D, GRAFT.

"Litle meruail it is though enuy be an ungra-
"cious GRAFE, for it cometh of an ungracious
"stocke."

Sir T. More, De quatuor novissimis, pag. 85.

In GROT, from GRAFT (A broad) the F is suppressed, and GROTTO (or rather GROTTA) (k) is obliged to the Italians for its terminating vowel.

(k) Menage derives GROTTA from κρυπτα.

HELL
HEEL
HILL
HALE
WHOLE
HALL
HULL
HOLE
HOLT
HOLD

All these words, now so differently applied, are merely the same past participle of the Anglo-Saxon verb helan, tegere: in old English *to hele*, *to heal*, or *to hil.*

"Nyl ye be bisy, seiynge what "shulen we ete, ether what shulen "we drynke, ether with what shulen "we be HILID."

Matheu, *chap*. vi. (*v*. 31.)

"The litil ship was HILID with wawys."

Matheu, *cap*. viii. (*v*. 24.)

"I was herborles, and ye gederiden me, ether "herbourden me, nakid and ye HILIDEN me."

Matheu, *cap*. xxv. (*v*. 36.)

"Iust men shulen answere, whanne seigen we "thee nakid and we HILIDEN thee."

Matheu, *cap*. xxv. (*v*. 38.)

"And thei entringe in to the sepulcre sayen a "yong oon HILID with a white stoole sittinge on "the right half." *Mark*, *cap*. xvi. (*v*. 5.)

"Forsothe no man ligtinge a lanterne HILITH it "with a vessel, ether puttith under a bedde, but "on a candilstik." *Luk*. *cap*. viii. (*v*. 16.)

"No man ligtneth a lanterne and puttith in "HIDLIS, nether undir a busshel, but on a candil-"stik." *Luk*. *cap*. xi. (*v*. 33.)

"Forsothe no thing is HILID whiche shal not "be shewid, nether hid that shall not be wist."

Luk. *cap*. xii. (*v*. 2.)

" Thanne thei shulen bigynne to seie to moun-
" teyns, falle ye doun on us: and to litil HILLIS,
" HILE ye us." *Luk. cap.* xxiii. (*v.* 30.)

" Seie thou not in thin herte, who shal *stie* in to
" heuene, that is to seie for to lede doun crist? or
" who shal go doun in to depnesse, or HELLE,
" that is for to agen clepe crist fro the dede spiritis."
Romayns, cap. x. (*v.* 6, 7.)

" Eche man preyinge or propheciynge, the heed
" HILID, defoulith his heed, forsothe eche wom-
" man preiynge or propheciynge, the heed not
" HILID, defoulith her heed."
1 *Corinthies, cap.* xi. (*v.* 4, 5.)

" That in the name of Ihesu eche kne be bowid
" of heuenli thingis and erthly HELLIS."
Philippensis, cap. ii. (*v.* 10.)

" And for he was of the same crafte, he dwell-
" lide at hem and wrougte, forsothe thei weren of
" tenefectorie craft, that is to make HILYNGIS to
" traueilynge men." *Dedis, cap.* xviii. (*v.* 3.)

" And al the houses bene HYLED hales and chambres."
Vis. of P. Ploughman, pass. 6, *fol.* 30, *pag.* 1.

" And yet me marueiled more how many other birds.
" Hydden and HYLDEN her egges full derne."
Vis. of P. Ploughman, pass. 12, *fol.* 58, *pag.* 2.

" Kind kenned Adam to know his priuy membres
" And taught him and Eue to HYLL hem with leaues."
Vis. of P. Ploughman, pass. 13, *fol.* 63, *pag.* 1.

" Lewed men many times masters they apposen
" Why Adam ne HILLED not first his mouth that eat the apple
" Rather than his licham alowe."
Vis. of P. Ploughman, pass. 13, *fol.* 63, *pag.* 2.

" What hightest thou, I pray the, HEALE not thy name."
Vis. of P. Ploughman, pass. 21, *fol.* 116, *pag.* 2.

" As she that was not worthie here
" To ben of loue a chambrere.
" For she no counsaile couth HELE."
Gower, lib. 3, *fol.* 52, *pag.* 1, *col.* 1.

" For I haue in you suche a triste
" As ye that be my soule hele,
" That ye fro me no thynge woll HELE."
Gower, lib. 4, *fol.* 62, *pag.* 2, *col.* 2.

" She toke up turues of the londe
" Without helpe of mans honde
" And HELED with the grene gras."
Gower, lib. 5, *fol.* 105, *pag.* 2, *col.* 1.

" Murdre is waltsome and abhominable
" To god, that so juste is and reasonable
" That he ne wol it suffre HEALED to be,
" Though it abyde a yere, two or thre
" Murdre wol out."
Tale of the Nonnes Priest, fol. 89, *pag.* 1, *col.* 2.

" And some men sain, that great delyte haue we
" For to ben holde stable and eke secre
" And in o purpose stedfastly to dwell
" And nat bewray thing that men us tell,
" But that tale is not worth a rake stele,
" Parde we women can no thyng HELE,
" Witnesse of Midas, wol ye here the tale."
Wife of Bathes Tale, fol. 38, *pag.* 2, *col.* 1.

" For which I wol not hyde in HOLDE
" No priuete that me is tolde,
" That I by worde or sygne ywis
" Ne wol make hem knowe what it is,
" And they wollen also tellen me,
" They HELE fro me no priuyte."
Rom. of the Rose, fol. 104, *pag.* 1, *col.* 1.

"His brade schulderis wele clad and ouer HEILD
"With ane young bullis hyde newly of *hynt.*"
Douglas, *booke* 11, *pag*. 388.

"Eneas houit stil the schot to byde,
"Him *schroudand* under hys armour and his scheild,
"Bowand his hock, and stude a lytle on HEILD."
Douglas, *booke* 12, *pag*. 427.

"And fyrie Phlegon his dym nychtis stede
"Doukit sa depe his hede in fludis gray,
"That Phebus rollis doun under HEL away:
"And Hesperus in the west with bemes brycht
"Upspringis, as fore rydare of the nycht."
Douglas, *prol. to booke* 13, *pag*. 449.

"Laye it in a troughe of stone and HYLL it "wyth lede close and juste, and after do bynde it "wyth barres of iron in moste strongest and sure "wise." *Fabian*, *parte* 6, *chap.* 213.

Ray says....*To* HEAL, to cover. Sussex. As.... "To HEAL the fire. To HEAL a house....To "HEAL a person in bed, i. e. to cover them. ab "A. S. helan. To hide, to cover. Hence, in the "west, he that covers a house with slates, is called "a HEALER or HELLIER."

Ray, *South and East Country Words*, *pag*. 78.

HELL....any place, or some place *covered* over.(l)

HEEL....that part of the foot which is *covered* by the leg.(m)

(l) Minshew derives HELL from Ελος, lacus....palus.

(m) Minshew derives HEEL from κηλη, tumor. Skinner from "ηλος, clavus, et secundario, callosum illud tuberculum quod "medici *clavum* dicunt; nos Angli, a *Corn:* fort. quia os hoc "instar capitis clavi ferrei, vel potius clavi morbi, protuberat."

HILL.....any heap of earth, or stone, &c. by which the plain or level surface of the earth is *covered.* (n)

HALE....i. e. HEALED, or WHOLE.

WHOLE....the same as HALE, i. e. *covered.* It was formerly written HOLE, without the w. As, a wound or sore is HEALED or WHOLE, that is, *covered* over by the skin. Which manner of expression will not seem extraordinary, if we consider our use of the word *re-cover.*

HALL......a *covered* building, where persons assemble, or where goods are protected from the weather. (o)

Les HALLES in French has the same signification. "Ce sont des places et lieux publics COUVERTS "pour y vendre les denrées à l'abri."...."In quibus tempore pluviali omnes mercatores merces "suas mundissime venderent"...."Le lieu auquel "pour l'exercice du commerce on s'assemble de "toutes parts, mesme es jours ordinaires de marché, "et aussi pour conferer et communiquer."...."Domus quævis in qua merces plurimorum conser"vantur."

The French etymologists were all clear enough in the application of the word; but trifled egregiously when they sought its derivation from the Latin *aula*, or *area*, or *hallus* "qui (say they) dans

(n) HILL, Junius says...."videri potest abscissum ex κολωνη "vel κολωνος. Plures derivarunt ab *high*, altus."

(o) HALL, say the etymologists, from the Latin *Aula* and the Greek αυλη. Junius thinks from "αλως, atrium; vel ab αυλων, "quod fignificat oblongum locum."

" les loix barbares signifie *rameau.*" Or from the Greek *αλια, αλισαι, αλων, αλως.*

HULL....of a nut, &c. That by which the nut is *covered.*

HULL....of a ship. That part which is *covered* in the water.

HOLE....some place *covered* over.(p)

" You shall seek for HOLES to hide your heads " in."

HOLT....*Holed, hol'd, holt.* A rising ground or knoll *covered* with trees.

HOLD....As the *hold* of a ship: in which things are *covered;* or the *covered* part of a ship.(q)

F. I cannot perceive that HOLE always means *covered;* though it may in the instance you have chosen to produce. Cannot I drill a HOLE in the centre of this shilling? And then where will be the *covering?*

H. After you have so drilled it, break it diametrically: and then where will be the HOLE? Of the two pieces each will have a *notch* in it; but no HOLE will remain.

(p) Minshew derives HOLE from Κοιλος, cavus. " Alludit " etiam (says Skinner) αυλαξ, sulcus: αυλων, fossa seu convallis " oblonga; γωλεα, latibula ferarum; Κωλον, Κολον, inter alia, " alvus; et Φωλεος, antrum.

(q) Skinner has well described HOLT and HOLD, though he missed their derivation. HOLD of a ship, he says...." sic dicitur " contabulatio navis infima, ubi penus navis *conditur.*" And HOLT...." Nemus seu arborum quarumvis *densius consitarum* " multitudinem designat."

A SHADE, A SHADOW, A SHAW, A SHED } Which our etymologists unnecessarily derive from the Greek σκια, mean (something, any thing) *secluded*, *separated*, *retired;* or (something) by which we are *separated* from the weather, the sun, &c. They are the past tense and therefore past participle of ꞅceaꝺan, separare, segregare, dividere.

> " Hantit to ryn in woddis and in SCHAWIS."
>
> *Douglas*, *booke* 5, *pag*. 137.

> " Quher that the happy spayman on his gyse
> " Pronuncit the festuale haly sacrifice,
> " And the fat offerandis did you call on raw
> " To banket amyd the derne blissit SCHAW."
>
> *Douglas*, *booke* 11, *pag*. 391.

LEWD, LAY } LEWD, in Anglo-Saxon Læpeꝺ, is almost equivalent to *wicked*; except that it includes no agency of infernal spirits : it means *misled*, *led astray*, *deluded*, *imposed upon*, *betrayed into error*. LEW'D is the past participle, and LAY is the past tense and therefore past participle of the Anglo-Saxon verb læpan, prodere, tradere, to delude, to mislead.

LEWD, in its modern application, is confined to those who are *betrayed* or *misled* by one particular passion : it was antiently applied to the *profanum vulgus* at large ; too often *misled* through ignorance.

F. Our word MANY seems to me a strange word, and its use in our language still stranger. There is nothing like it, I believe, in the use of the equivalent words of any other languages. What is its intrinsic meaning? Is it a substantive or an adjective? What is the rule of its employment? Dr. Lowth

is extremely puzzled with it: amongst other perplexing passages he cites the following;

"How *many a message* would he send."

Swift, verses on his own death.

On which, Lowth says...."he would send *many a message*....is right: but the question *how*, seems to destroy the unity or collective nature of the idea: and therefore it ought to have been expressed, if the measure would have allowed of it, without the *article*, in the plural number,...."how *many* "*messages*."

H. The bishop mistakes in one point. *Many a message*....is not right: except by a corrupt custom. There is a corruption here in this familiar expression; which, not being observed by Lowth, made him suppose this A, to be an *article;* and therefore made him attempt to arrange the use of it, as an *article*, on such occasions; and to reduce it to some regularity.

"*a* made a finer end, and went away, and it had "beene any christome child: *a* parted eu'n just "betweene twelue and one. How now Sir Iohn (quoth I [r]) what man? be *a* good cheare: so *a* "cryed out, God, God, God, three or foure times: "now I, to comfort him, bid him *a* should not "thinke of God: I hop'd there was no neede to

(r) Because the third person singular of our English verbs is usually designated by *eth* or *th;* many ignorant persons, affecting to shew a superior propriety of speech, are shocked at the expression....*Quoth I*....as a false concord; and affectedly depart from the customary phrase, and write....*quod I.* But *quoth I*, is strictly accurate for *said I.* The *th* in *quoth*, does not designate the third person. The verb is Cpeðan, and its past tense is Cpoð or *quoth.*

" trouble himselfe with any such thoughts yet: so " *a* bad me lay more clothes on his feet."

Henry V. *pag*. 75.

So, in page 78 of the same play, Gower says to Fluellen.... " here *a* comes."

Sir T. More, as we have seen, writes.... " burne up, quoth *a*."

So we say.....John *a* Nokes, Tom *a* Stiles, Thomas *a* Becket, &c.

In all the above passages and in similar phrases, which are common enough, A, by a slovenly pronunciation, stands sometimes for *he*, sometimes for *she*, and sometimes for *of*. The use of A after the word MANY is a similar corruption for *of;* and has no connection whatever with the *article* A, i. e. *one*.

Instead of this corrupt A after MANY, was formerly written *of*, without the corruption.

" Ye spend a great MEANY OF wordes in vayne."

Bp. Gardiner, Declaration against Ioye, fol. 14.

" I haue spoken a MEANY OF wordes."

Id. fol. 24.

And innumerable other instances may be produced of the same manner of expression. As for the " collective nature of the idea;" that is confined to the word MANY. MANY is indeed a *collective* term: and may therefore be preceded by the article A; but *message* is not a *collective* term. Therefore ....*many a message*, is not right; except by a corrupt custom. It should be..." *a many of messages*."

MANY, is supposed by Lye to be derived from MAN;...." ac *proprie* de hominum multitudine usur- " patum:" and thence, according to him, trans-

ferred to other things. But MANY is merely the past participle of Mengan, miscere, to mix, to mingle: it means *mixed*, or *associated* (for that is the effect of *mixing)* *subaud.* *company*, or any uncertain and unspecified *number* of any things.

> " And in her house she abode with such MEYNE
> " As tyl her honour nede was to holde."
>
> *Troylus, boke* 1, *fol.* 157, *pag.* 2, *col.* 2.

> " Nor be na wais me lyst nat to deny
> " That of the Grekis MENYE ane am I."
>
> *Douglas, booke* 2, *pag.* 41.

Similar instances of the use of this word abound in all our antient authors.

Lowth observes that MANY is used " chiefly with " the word *great* before it." I believe he was little aware of the occasion for the frequent precedence of *great* before *many:* little imagining that there might be....a *few* MANY, as well as a *great* MANY. S. Johnson had certainly no suspicion of it: for he supposes *few* and *many* to be opposite terms and contraries: and therefore, according to his usual method of explanation, he explains the word *few*, by...." *not many.*" What would have been his astonishment at the following lines? A comment of his upon the following passage, like those he has given on Shakespear, must have been amusing.

> " In nowmer war they but ane FEW MENYE,
> " Bot they war quyk and valyeant in melle."
>
> *Douglas, booke* 5, *pag.* 153.

F. Will this method of yours assist us at all in settling the famous and long-contested passage of Shakespear in the Tempest?

etymologically, how the word RACK comes to have the signification which you may attribute to it.

H. You ask no more than what should always be done by those who undertake to explain the meaning of a doubtful word. It surely is not sufficient to produce instances of its use, from whence to conjecture a meaning; though instances are fit to be produced, in order, by the use of the word, to justify its offered etymology.

RACK is a very common word, most happily used in the *Tempest;* and ought not to be displaced because the commentators know not its meaning. If such a rule for banishing words were adopted; the commentators themselves would, most of them, become speechless.

In *Songs and Sonets* by the earl of Surrey and others, pag. 61, we read,

> " When clouds be driven, then rides the RACKE."

By this instance also we may see that RACK does not mean *the course of the clouds when in motion.*

> " Some time we see a clowd that's dragonish,
> " A VAPOUR some time, like a beare, or lyon.
> " That which is now a horse, euen with a thought,
> " The RACKE dislimes, and makes it indistinct
> " As water is in water."
>
> *Antony and Cleopatra, pag.* 362, *col.* 1.

Mr. Steevens says...." The RACK dislimes, i. e. " the *fleeting away of the clouds* destroys the " picture."

But the horse may be dislimb'd by the approach of the RACK, as well as by the fleeting away of the clouds: for RACK means nothing but *vapour;* as

Shakespear, in a preceding line of this passage, terms it.

" The upper part of the scene, which was all of " clouds, and made artificially to swell and ride " like the RACK, began to open; and the air clear- " ing, in the top thereof was discovered Iuno."

Ben Jonson, Masque.

" A thousand leagues I have cut through empty air,
" Far swifter than the sayling RACK that gallops
" Upon the wings of angry winds."

B. and Fletcher, Women pleas'd.

" Shall I stray
" In the middle air, and stay
" The sayling RACK?"

B. and Fletcher, Faithful Shepherdess.

" The drawin blade he profferis thare and here
" Unto thai monstouris euer as thay drew nere.
" And were not his expert mait Sibylla
" Taucht him thay war but vode gaistis all tha
" But ony bodyis, as waunderand WRACHIS waist,
" He had apoun thame ruschit in grete haist."

Douglas, booke 6, pag. 173.

Upon this passage the glossarist of Douglas says ...." WRACHIS, *spirits, ghosts.* We once thought " that it might be a typographical error for *wrathis*, " *t* and *c*, being written the same way in the manu- " script. But we thought fit not to alter it."

What a mischievous fury have commentators and editors to alter those words of their author which they do not understand! The glossarist of Douglas did well here not to yield to his inclination.

" Na slaw cours of thy hors onweildy
" Thy carte has rendrit to thy inemye,

" Nor yit nane vane WRECHIS nor gaistis quent
" Thy chare constrenit bakwart for to went."

Douglas, *booke* 10, *pag*. 339.

" Sic lik as, that thay say, in diuers placis,
" The WRACHIS walkis of goistis that ar dede."

Douglas, *booke* 10, *pag*. 341.

" Thiddir went this WRAYCH or schade of Enee
" That semyt all abasit fast to fle."

Douglas, *booke* 10, *pag*. 342.

" Persauyt the mornyng bla, wan and har,
" Wyth cloudy gum and RAK."

Douglas, *Prol. to booke* 7, *pag*. 202.

" The brychtnes of day
" Inuoluit all with cluddis hid away.
" The rane and ROIK reft from us sycht of heuin."

Douglas booke 3, *pag*. 74.

" As we may gyf ane similitude, wele like
" Quhen, that the herd has fund the beis bike,
" Closit under ane derne cauerne of stanis
" And fyllit has full sone that litil wanys
" With *smoik* of soure and bitter REKIS stew:
" The beis wythin affrayit all of new
" Ouerthowrt thare hyuis and waxy tentis rynnis,
" With mekil dyn and beming in thare innis,
" Scharpand thare stangis for ire as thay wald ficht:
" Swa here the laithly odoure rais on hicht
" From the fyre blesis, dirk as ony ROIK,
" That to the ruffis toppis went the *smoik*,
" The stanis warpit in fast did rebound,
" Within the wallis rais the grete brute and sound,
" And up the REIK all wod went in the are."

Douglas, *booke* 12, *pag*. 432.

" Quhare thir towris thou seis doun fall and sway,
" And stane fra stane doun bet, and REIK upryse,
" With stew, pouder, and dust mixt on this wyse."

Douglas booke 2, *pag*. 59.

"Furth of his thrott, ane wounderous thing to tell,
"Ane laithlie smok he yeiskis black as hell,
"And all the hous inuoluit with dirk myst,
"That sone the sicht vanyst, or ony wist,
"And REKY nycht within an litil thraw
"Gan thikkin ouir al the cauerne and ouer blaw,
"And with the mirknes mydlit sparkis of fire.
"The hie curage of Hercules lordlie sire
"Mycht this no langar suffir, bot in the gap
"With haisty stert amyd the fyre he lap,
"And thare, as maist haboundit *smokkis* dirk,
"With huge sope of REIK and flambis myrk,
"Thare has he *hynt* Cacus."

Douglas, *booke* 8, *pag*. 250.

"You common cry of curs, whose breath I hate
"As REEKE a th' rotten fennes: whose loues I prize
"As the dead carkasses of unburied men,
"That do corrupt my ayre."

Coriolanus, *act* 3, *pag*. 19.

"A RECK, with us (says Mr. Ray, in his preface to *North Country Words*, page viii.) signifies, "not a smoak, but a *steam*, arising from any "liquor or moist thing heated."

RACK means merely.....That which is *reeked*. And, whether written RAK, WRAICH, RECK, REIK, ROIK or REEKE, is the same word differently pronounced and spelled. It is merely the past tense and therefore past participle, ꞃeac, or ꞃec, of the Anglo-Saxon verb ꞃecan, exhalare, *to reek*. And is surely the most appropriate term that could be employed by Shakespear in this passage of the Tempest: to represent to us, that the dissolution and annihilation of the globe, and all which it inherit, should be so total and compleat;.....they

should so "melt into ayre, into *thin ayre*;"....as not to leave behind them even a *vapour*, a *steam*, or an *exhalation*, to give the slightest notice that such things had ever been.

Since you seem to be in no haste to reply upon me, I conclude that the explanation is satisfactory. And on this subject of *subaudition* I will, at present, exercise your patience no farther; for my own begins to flag. You have now instances of my doctrine in, I suppose, about a thousand words. Their number may be easily increased. But, I trust, these are sufficient to discard that imagined *operation of the mind*, which has been termed *abstraction*: and to prove, that what we call by that name, is merely one of the contrivances of language, for the purpose of more speedy communication.

F. You have at least amused me, and furnished me with matter for reflection: Conviction and satisfaction are plants of slower growth. But to convince you that you have not tired me, I beg leave to remind you, that you some time since asserted that the *winds*, as well as colours, must have their denomination from some circumstances attending them; and that there must be a meaning in each of their denominations. *L'Orient* and *L'Occident*, for instance, are intelligible enough; but how is it with the other names which all our northern languages give to these same winds?

The EAST, the WEST, the NORTH, the SOUTH.

The French *Ouest*, *Nord*, and *Sud.*

The Dutch *Oost*, *West*, *Noord*, *Zuid.*

The German *Ost*, *West*, *Nord*, *Sud.*

The Danish *Ost*, *Vest*, *Nord*, *Sud.*

The Swedish *Oster*, *Wester*, *Norr*, *Söder.*

The Spanish language, besides *Oriente*, *Levante*, *Poniente*, *Occidente*, *Aquilon*, *Septentrion*, and *Medio dia*, has likewise *Este*, *Oeste*, *Nord*, *Sur*.

What do these mean? For when the English etymologist merely refers me to the Anglo-Saxon Eaſt, Ƿeſt, Noꞃð, Suð, he only changes the written characters, and calls the same language by a different name; but he gives me no information whatever concerning their meaning: and, for any rational purpose, might as well have left me with the same words in the modern English character.

H. Certainly: It is a trifling etymology that barely refers us to some word in another language, either the same or similar: unless the meaning of the word and cause of its imposition can be discovered by such reference. And permit me to add, that, having once obtained clearly that satisfaction, all etymological pursuit beyond it, is as trifling. It is a childish curiosity, in which the understanding takes no part, and from which it can derive no advantage.

Our winds are named by their distinguishing qualities. And, for that purpose, our ancestors (who, unlike their learned descendants, knew the meaning of the words they employed in discourse) applied to them the past participles of four of their common words in their own language: viz. Yꞃꞅian, Ƿeſan, Nẏꞃpan, and Seoðan. Irasci, Macerare, Coarctare, Coquere.

EAST
WEST
NORTH
SOUTH

The past participle of ẏꞃꞅian or Ieꞃꞅian, irasci, is ẏꞃꞅeð, ẏꞃꞅð, ẏꞃꞅꞇ; dropping the ꞃ (which many cannot articulate) it becomes ẏꞅꞇ; and so it is much used in the Anglo-Saxon. They who cannot pronounce R, usually supply its place by A: hence, I suppose, EAST, which means *angry*, *enraged*.

"The wynd *Tiffonyk*, that is cleped *North Eest*, "or wynd of tempest." *Dedis, chap.* 27.

In the modern version,

"A tempestuous wind, called Euroclydon."
Acts, chap. xxvii. *v.* 14.

Macbeth says,

"Though you untye the windes, and let them fight
"Against the churches: though the YESTY waues
"Confound and swallow nauigation up:
"Though bladed corne be lodg'd, and trees blown downe,
"Though castles topple on their warders heads;
"Though pallaces and pyramids do slope
"Their heads to their foundations: though the treasure
"Of nature's germaine tumble altogether
"Euen till destruction sicken." *Act* 4, *pag.* 144.

"YESTY waves (says S. Johnson) that is *foam-* "*ing* or *frothy*."

A little matter always makes the waves *frothy*. But Johnson knew what the YEAST of beer was; (which comes indeed from the same verb) and the epithet *Yesty* conveyed to him no stronger idea than that of fermentation. But YESTY here is the Anglo-Saxon ẏꞅꞇiᵹ, Ieꞅꞇiᵹ, procellosus, stormy, enraged: which much better accords with Shake-

pear's high-charged description than the wretched allusion to fermenting beer.

Ƿeꞅeꝺ, Ƿeꞅ'ꝺ, Ƿeꞅꞇ, or WEST, is the past participle of Ƿeꞅan, macerare, *to wet*.

NORTH, i. e. Nẏꞃꞃeꝺ, Nẏꞃꞃꝺ, the third person singular of Nẏꞃꞃan: coarctare, constringere. NORD and NORR (as it is in the other European languages) is the same participle of the same verb.

" Frosts that *constrain* the ground, and birth deny
" To flowers that in its womb expecting lie."

Dryden, Astræa redux.

In the Anglo-Saxon Nıꞃꞃꝺ or Nẏꞃꞃꝺ is also a name for a prison, or any place which *narroweth* or closely confines a person.

SOUTH is the past tense and past participle of Seoꝺan, coquere, *to seethe*.

" Peter fyshed for his foode, and hyes fellowe Andrewe,
" Some they sold and some they SOTH, and so they liued both."
Vision of Pierce Ploughman, passus 16, *fol.* 81, *pag.* 2.

" Nero gouerned all the peoples that the violent
" wyne Nothus skorcyth and baketh the brennyng
" sandes by hys dry heate, that is to say, al the
" peoples in the *Southe*."

Boecius, fol. 230, *pag.* 1, *col.* 1.

Dryden, whose *practical* knowledge of English was (beyond all others) exquisite and wonderful, says, in his Don Sebastian,

" Here the warm planet ripens and sublimes
" The *well-backed* beauties of the *southern* climes."

Act 2, *sce.* 2.

I need not notice to you that the French, SUD, and our English words SUDS, &c. is the same as *sod* or *sodden*.

And now, I suppose, I may conclude the subject.

CHAP. V.

THE SAME SUBJECT CONTINUED.

F. I STILL wish for an explanation of one word more; which, on account of its extreme importance, ought not to be omitted. What is TRUTH?

You know, when Pilate had asked the same question, he went out, and would not stay for the answer([a]). And from that time to this, no answer has been given. And from that time to this, mankind have been wrangling and tearing each other to pieces for the TRUTH, without once considering the meaning of the word.

H. In the gospel of John, it is as you have stated. But in the gospel of Nichodemus (which, I doubt not, had originally its full share in the conversion of the world to christianity([b]) Pilate awaits the answer, and has it........" Thou sayest that I am a " kynge, and to that I was borne, and for to declare " to the worlde that who soo be of TROUTH wyll

([a]) See *John* xviii. 38. " What is truth? said jesting Pilate; " and would not stay for an answer." *Bacon's Essays.*

([b]) Nichodemus was the patron apostle of our ancestors the Anglo-Saxons and their immediate descendants: his gospel was their favourite authority: and it was translated for their use, both into Anglo-Saxon and into old English; which translations still remain, and the latter of them was one amongst the first books printed. By Wynkyn de Worde. Anno. 1511.

"here my worde. Than sayd Pylate, what is "TROUTH? By thy worde there is but lytell TROUTH "in the world. Our lorde sayd to Pylate, under- "stande TROUTH how that it is judged in erth of "them that dwell therin."

Nychodemus Gospell, chap. 2.

F. Well, what say you to it?

H. That the story is better told by John: for the answer was not worth the staying for. And yet there is something in it perhaps: for it declares that "TRUTH is judged in erth of them that dwell "therin." However this word will give us no trouble. Like the other words, TRUE is also a past participle of the verb TRAUAN, treowan, confidere, to think, to believe firmly, to be thoroughly persuaded of, *to trow*.

"Marke it, Nuncle.
"Haue more then thou showest,
"Speake lesse then thou knowest,
"Lend lesse then thou owest,
"Ride more then thou goest,
"Learne more then thou TROWEST." *Lear, pag.* 288.

This past participle was antiently written TREW: which is the regular past tense of TROW. As the verbs *to blow*, to *crow*, to *grow*, to *know*, to *throw*, give us in the past tense, *blew*, *crew*, *grew*, *knew*, *threw*. Of which had the learned Dr. Gil been aware, he would not, in his *Logonomia Anglica*, pag. 64, have told us that TRU, ratus, was "verbale "*anomalum* of I TROU, reor."

Of this I need not give you any instances; because the word is perpetually written TREW, by

all our antient authors in prose and verse, from the time of Edward the third to Edward the sixth.

TRUE, as we now write it; or TREW, as it was formerly written; means simply and merely....that which is TROWED([c]). And, instead of its being a rare commodity upon earth; except only in words, there is nothing but TRUTH in the world.

That every man, in his communication with others, should speak that which he TROWETH, is of so great importance to mankind; that it ought not to surprize us, if we find the most extravagant and exaggerated praises bestowed upon TRUTH. But TRUTH supposes mankind: *for whom* and *by whom* alone the word is formed, and *to whom* only it is applicable. If no man, no TRUTH. There is therefore no such thing as eternal, immutable, everlasting TRUTH; unless mankind, *such as they are at present*, be also eternal, immutable, and everlasting. Two persons may contradict each other, and yet both speak TRUTH: for the TRUTH of one person may be opposite to the TRUTH of another. To speak TRUTH may be a vice as well as a virtue: for there are many occasions where it ought not to be spoken.

" Quantunque il simular sia le piu volte
" Ripreso, e dia di mala mente indicj;
" Si trova pur in molte cose e molte,
" Aver fatti evidenti beneficj;
" E danni, e biasmi, e morti aver gia tolte:
" Che non conversiam sempre con gli amici

([c]) Mer. Casaubon derives TRUE from the Greek *ατρεκης*; and *ατρεκης* from *ατρεης*, impavidus.

" In questa, assai piu oscura che serena,
" Mortal vita ; tutta d' invidia piena."

Orlando Furioso, cant. 4. *st.* 1.

F. If TROWED be the single meaning of the term TRUE, I agree that these and many other consequences will follow: for there can be nothing TROWED; unless there are persons TROWING. And men may TROW differently. And there are reasons enough in this world, why every man should not always know what every other man thinks. But are the corresponding and the equivalent words in other languages resolvable in the same manner as TRUE? Does the Latin *verus* also mean TROWED?

H. It means nothing else. *Res*, a thing, gives us *reor*, i. e. I am *thing-ed: ve-reor*, I am strongly *thinged;* for *ve* in Latin composition means *valde*, i. e. *valide*. And *verus*, i. e. strongly impressed upon the mind, is the contracted participle of *vereor*(d). And hence the distinction between *vereri* and *metuere* in Latin: " *veretur* liber, *metuit* servus." Hence also *revereor*.

F. *I am thinged!* Who ever used such language before? Why, this is worse than REOR, which Quinctilian (lib. 8, cap. 3,) calls a *horrid* word. *Reor*, however, is a deponent, and means *I think*.

(d) Vossius doubts not that " *vereor* est a *ve*, id est *valde*, et " *reor*." But he affirms that *verus* is not " a *ve* valde, et *reor ;* " quia *vera* animum maxime afficiant; sed ab ερειν, hoc est, " *dicere ;* quia quod dicitur, *est ;* quodque *est*, hoc dicitur: ut " hæc duo sint αντιστρεφοντα, nempe in sermone tali, qualem esse " convenit."....The meaning of the verb *est*, would here have prevented his mistake.

H. And do you imagine there ever was such a thing as a deponent verb; except for the purpose of translation, or of concealing our ignorance of the original meaning of the verb? The doctrine of deponents is not for men, but for children; who, at the beginning, must learn implicitly, and not be disturbed or bewildered with a reason for every thing: which reason they would not understand, even if the teacher was always able to give it. You do not call *think* a deponent. And yet it is as much a deponent as *reor*. Remember, were we now say, *I think*, the antient expression was....*me thinketh*, i. e. *me thingeth*, *it thingeth me*.

> " Where shall we sojourne till our coronation?
> " Where it *thinks* best unto your royall selfe."
>
> *Richard 3d. pag.* 186.

For observe, the terminating K or G is the only difference (and that little enough) between *think* and *thing*. Is not that circumstance worth some consideration here? Perhaps you will find that the common vulgar pronunciation of *nothink*, instead of *nothing*, is not so very absurd as our contrary *fashion* makes it appear.

Bishop Hooper so wrote it.

" Mens yeyes be obedient unto the creatour, that " they may se on THINK, and yet not another."

A declaracion of Christe, by Iohan Hoper, cap. 8.

But your question has almost betrayed me unaware into a subject prematurely; which will be more in its place, when, in some future conversation, we inquire into the nature of the *verb;* and especially of the *verb substantive* (as it is called) to

be, *esse*, *existere*, *extare*, &c. Where we must necessarily canvass the meaning of the words *thing*, *essence*, *substance*, *being*, *real*, &c([e]). And thither I desire to refer it.

In the mean time, if you reject my explanation of TRUE; find out, if you can, some other possible meaning of the word: or content yourself, with Johnson, by saying that TRUE is....“ not *false*.” And FALSE is....“ not *true*.” For so he *explains* the words.

F. Be it so. But you have not answered my original question. I asked the meaning of the

([e]) Mr. Locke, in the second book of his essay, chap. xxxii. treats of *true* and *false* ideas: and is much distressed throughout the whole chapter; because he had not in his mind any determinate meaning of the word TRUE.

In section 2, he says......“ Both ideas and words may be said “ to be true in a *metaphysical* sense of the word TRUTH: as all “ other THINGS, that any way EXIST, are said to be true; i. e. “ REALLY to BE such as they EXIST.”

In section 26, he says......“ Upon the whole matter, I think “ that our ideas, as they are considered by the mind, either in “ reference to the proper signification of their names, or in “ reference to the REALITY of THINGS, may very fitly be call'd “ RIGHT or WRONG ideas. But if any one had rather call them “ TRUE or FALSE, 'tis fit he use a liberty, which every one has, “ to call things by those names he thinks best.”

If that excellent man had himself followed here the advice which, in the ninth chapter of his third book, sect. 16, he gave to his disputing friends concerning the word *liquor:* If he had followed his own rule, previously to writing about TRUE and FALSE ideas; and had determined what meaning he applied to TRUE, BEING, THING, REAL, RIGHT, WRONG; he could not have written the above quoted sentences: which exceedingly distress the reader, who searches for a meaning where there is none to be found.

abstract TRUTH: and you have attempted to explain the concrete TRUE. Is TRUTH also a participle?

H. No. Like *north* (which I mentioned before) it is the third person singular of the indicative TROW. It was formerly written *troweth*, *trowth*, *trouth*, and *troth*. And it means....(aliquid, any thing, something) that which one TROWETH. i. e. thinketh, or firmly believeth(f).

F. Here then is another source of what has been called *abstract* terms; or rather (as you say) another method of shortening communication by artificial substantives: for in this case one single word stands for a whole sentence. But is this frequently employed?

H. Yes. Very frequently. So, besides *north* and *truth*, we have.

GIRTH....that which *girdeth*, *gird'th*, *girth*.

WARMTH....that which *warmeth*.

FILTH....whatsoever *fileth*; antiently used where we now say *defileth*. See before FOUL.

> " Quhat hard mischance FILIT so thy plesand face?
> " Or quhy se I thay feel woundis? allace.
>
> *Douglas*, *booke* 2, *pag*. 48.
>
> " Causit me behald myne owne childe slane, alace,
> " And wyth hys blude FILIT the faderis face."
>
> *Douglas*, *booke* 2, *pag*. 57.

TILTH....Any manner of operation which *tilleth*, i. e. lifteth, or turneth up, or raiseth the earth. See before TILT.

> " For he fonde of his owne wit
> " The fyrst crafte of plough *tillynge*."
>
> *Gower*, *lib*. 5, *fol*. 90, *pag*. 1, *col*. 2.

(f) If Mr. Wollaston had first settled the meaning of the word, he would not have made TRUTH the basis of his system.

i. e. The craft, of lifting up the earth with a plough.

WEALTH....That which enricheth; the third person singular of Ƿelegian, locupletare, &c.

HEALTH....That which *healeth*, or maketh one to be *hale*, or WHOLE. See before HALE.

DEARTH....The third person singular of the English (from the Anglo-Saxon verb deƿian, nocere, lædere) *to dere*. It means, some, or any, season, weather, or other cause, which DERETH, i. e. maketh dear, hurteth or doth mischief.

The English verb *to dere* was formerly in common use.

"No deuil shal you *dere*, ne fere you in your doing."
Vis. of P. Ploughman pass. 8, *fol.* 36, *pag.* 2.

"Shal no deuyl at his deaths daye *dere* him a mite."
Vis. of P. Ploughman, pass. 8, *fol.* 37, *pag.* 1.

"Shal neuer deuil you *dere*, ne death in soule greue."
Vis. of P. Ploughman, pass. 18, *fol.* 91, *pag.* 2.

"No dynte shal him *dere*."
Id. pass. 19, *fol.* 97, *pag.* 1.

"When he was proudest in his gere,
"And thought nought nothyng might him *dere*."
Gower, lib. 1, *fol.* 18, *pag.* 2, *col.* 2.

"As for that tyme I dare well swere,
"None other sorowe maie me *dere*."
Gower, lib. 1, *fol.* 23, *pag.* 1, *col.* 2.

"That with his swerd, and with his spere,
"He might not the serpent *dere*."
Gower, lib. 5, *fol.* 103, *pag.* 2, *col.* 2.

"Upon a day as he was mery
"As though ther might him no thinge *derie*."
Gower, lib. 6, *fol.* 135, *pag.* 2, *col.* 2.

"His good kynge so well addresseth,
"That all his fo men he represseth:
"So that there maie no man hym *dere*."
Gower, *lib.* 7, *fol.* 164, *pag.* 1, *col.* 2.

"For of knighthode thordre wolde,
"That thei defende and kepe sholde
"The common right, and the franchise
"Of holy churche in all wise:
"So that no wicked man it *dere*."
Gower, *lib.* 8, *fol.* 19, *pag.* 1, *col.* 1.

"And ye shall both anon unto me swere
"That ye shall neuer more my countre *dere*
"Ne make warre upon me nyght ne day."
Knightes Tale, *fol.* 5, *pag.* 2, *col.* 1.

"And fel in speche of Telophus the king
"And of Achilles for his queynte spere
"For he couthe with it heale and *dere*."
Squiers Tale, *fol.* 25, *pag.* 2, *col.* 2.

"For though fortune may nat angel *dere*,
"From hye degree yet fel he for his synne."
Monkes Tale, *fol.* 83, *pag.* 2, *col.* 2.

"No thynge shall *dere* them ne dysease them."
Diues and Pauper, 3*d comm. cap.* 13.

"The womans synne was lesse greuous than
"Adams synne and lesse *dered* mankynde."
Diues and Pauper, 6*th comm. cap.* 10.

Shakespear, in the *Tempest*, *act* 2, *sce.* 1, says,

"We haue lost your son, &c.
"The fault's your owne,
"So is the *deer'st* oth' losse."

Again, in *Timon of Athens*, *pag.* 97.

"Our hope in him is dead: let us returne,
"And straine what other meanes is left unto us
"In our *deere* peril."

And in *Iulius Cæsar*, *act* 2, *pag*. 120.

" That I did loue thee Cæsar, O 'tis true:
" If then thy spirit looke upon us now,
" Shall it not greeue thee *deerer* then thy death,
" To see thy Antony making his peace,
" Shaking the bloody fingers of thy foes?"

And, in *Hamlet*,

" Would I had met my *dearest* foe in heauen,
" Ere I had euer seene that day."

Johnson and Malone, who trusted to *their* Latin to explain *his* English, for *deer* and *deerest*, would have us read *dire* and *direst;* not knowing that ꝺeꞃe and ꝺeꞃenꝺ mean *hurt* and *hurting*, *mischief* and *mischievous:* and that their Latin *dirus* is from our Anglo-Saxon ꝺeꞃe, which they would expunge(g).

MIRTH.....That which dissipateth, viz. care, sorrow, melancholy, &c. the third person singular of the indicative of Ꞇýꞃꞃan. See before MORROW.

The Anglo-Saxons likewise used Ꞇoꞃð, Ꞇoꞃðe, *mors*, i. e. Quod dissipat *(subaud. vitam;)* the third person of the same verb Ꞇýꞃꞃan, to *mar*, &c.

(g) " Martinius, in voce *pretiosus* censet Angl. DEARE affine " esse το δηρον, diuturnum; quod majoris pretii sint ac pluris " fiant quæ sunt durabiliora. Ita quoque B. *Duyr*, pretiosus " derivant a *Duyren*, durare." *Junius.*

" DEAR alludit Gr. Θηραω, consector, capto, venor; quia quæ " pretiosa sunt omnes captant." *Skinner.*

" DIRUS, *Dei ira* natus" *Festus.*

" DIRUM est triste, infestum et quasi *Deorum ira* missum." *Nannius.*

Servius says it is a Sabine word....“ Sabini et Umbri, quæ nos " *Mala*, DIRA appellant."

Vossius and Dacier will at all events have it from the Greek Δεινος; N mutato in R.

and having itself the same meaning as *mirth*; but a different application and *subaudition*. Hence, from Morðe, MURTHER, the French *meurtre*, and the Latin *mors*.

GROWTH.....The third person of *to grow*.

BIRTH.....The third person of *to bear*. See before BORN.

RUTH.....The third person of *to rue*. Hrýwian, misereri.

SHEATH....The third person of sceaðan, segregare. See before *shade* and *shed*.

DROUGTH.....A. S. drugoð. It was formerly DRYETH, DRYTH, and DRITH.

" When ouermuch heate or DRYETH in the
" matrice is cause of the hynderaunce of concep-
" tion."

Byrth of Mankynde, (1540) *boke* 3, *fol.* 83, *pag.* 1.

" They whiche be compounde, are in compounde
" or myxte qualities: as heate and moisture, heate
" and DRYTHE."

Castel of Helth, (1541) *fol.* 3, *pag.* 1.

" Hot wynes, &c. be noyfull to theym whyche
" be choleryke, because they be in the highest de-
" gree of heate and DRYTHE aboue the just tempe-
" raunce of mannes body in that complexion."

Castel of Helth, *boke* 2, *cap.* 4, *fol.* 17, *pag.* 2.

" Where great weerinesse or DRITH greueth the
" body, their ought the dyner to be the lesse."

Castel of Helth, *boke* 2, *cap.* 27, *fol.* 41, *pag.* 2.

DROUGTH is that which *dryeth*, the third person singular of the indicative of drigan, drugan, arescere. Custom has transposed the TH, to DROUGHT.

DRY....A. S. dꞃiȝ is the past participle of the same verb. As is also DRUGS, a name common to all Europe, and which means *dryed* (*subaud.* herbs, roots, plants, &c.) When we say, that any thing is a mere DRUG; we mean *dryed up*, worthless.

SLOTH....That which *sloweth*, or maketh one *slow*, the third person of the indicative of ꞅlapian. See before SLOW.

STRENGTH....That which *stringeth*, or maketh *strong*, A. S. ꞅꞇꞃenȝ. See before STRONG(h).

MOUTH. (MATGIÞ)....That which *eateth;* the third person of the indicative of MATGAN, Meꞇian, edere(i). See before MEAT.

MOTH....The name of an insect that *eateth* or "*fretteth* a garment" (ꝼꞃeꞇꞇan, vorare). It is the same word as *mouth*, differently written, pronounced and applied.

Junius indeed says, of MOTH...." tanquam sit ex μοχθηρος, pravus; propter importunam scelestissmi insecti malitiam."

And Skinner...." Hoc credo, a μυδαω, uligine putresco."

TOOTH (TANGIÞ)....That which *tuggeth;* the third person singular of the indicative of TANGAN, teoȝan, to tug.

(h) Mer. Casaubon derives STRONG from Εστηριγμενος.

" Videri potest (says Junius) affine Gr. Στραγγευω vel " Στραγγιζω, torqueo, stringo."

Skinner derives it from the Latin *strenuus* a Gr. Στρηνης asper, acutus: he adds...." Alludit et Gr. ρωννυω, ρωννυμι, corroboro."

(i) Minshew and Junius derives MOUTH from Μυθος, sermo.

FAITH. A. S. ꝼæᵹð....That which one covenanteth or engageth. It was formerly written FAIETH.

"Sainct Paule speaketh of them, where he "writeth that the tyme shoulde come when some "erring in the FAIETH, shoulde prohibite mari-"age." *Dr. Martin, of Priestes unlauful Mariages, chap.* 2, *pag.* 15.

"The very profession of FAIETH, by the whiche "we beleue on the Father, the Sonne, and the "Holy Ghoste, of what writyng haue we this?

Id. chap. 2, (*pag.* 20.)

"In saint Gregories daies, at whose handes "Englande was learned the FAIETH of Christ."

Id. chap. 8. (*pag.* 116.)

It is the third person singular of the indicative of ꝼæᵹan, dangere, pagere, to engage, to covenant, to contract.

SMITH....One who *smiteth*, scil. with the hammer, &c.

Thus we have *blacksmith*, *whitesmith*, *silversmith*, *goldsmith*, *coppersmith*, *anchorsmith*, &c.

"A softe pace he wente ouer the strete
"Unto a SMYTH men callen Dan Gerueys,
"That in his forge SMITETH plowe harneys,
"He sharpeth *shares* and culters besyly."

Miller's Tale, *fol.* 14, *pag.* 2, *col.* 2.

This name was given to all who *smote* with the hammer. What we now call a carpenter, was also antiently called a SMITH. The French word *carpenter* was not commonly used in England in the reign of Edward the third. The translation of the

"O thou Faunus, help, help, I the pray,
"And thou, Tellus, maist nobill god of ERD (k)."

Douglas, booke 12, *pag.* 440.

MATH...A. S. Maþeð. The third person singular of the indicative of Maþan, metere, *to mow*.

As *latter math*....i. e. that which one moweth later, or after the former mowing.

"Lo, now of al sic furour and effere
"The lattir *meith* and terme is present here."

Douglas, booke 13, *pag.* 454.

BROTH....the third person of the indicative of bꞃiþan, coquere. That which one bꞃiþeð. Hence the old English saying, of a man who has killed himself with drinking...." he has fairly drunk up "his *broth*:"....the Italian *brodo* is the past participle of the same verb.....That which is bꞃiþeð, bꞃoð.

WATH....i. e. where one *wadeth*, the third person singular of Ƿaðan, *to wade*; is used commonly in Lincolnshire and in the North, for a *ford*.

GARTH; i. e. *girdeth*; is commonly used in the same counties for a yard.

(k) Where we now say EARTH, the Germans use ERDE; which Vossius derives from the Hebrew. "Ab Hebræo est "etiam Germanicum ERD." From the Hebrew also he is willing to derive *tellus*. But both ERD and *tellus* are of northern origin, and mean....

ERD....that which is *er-ed*. { Eꞃ-ian. / Ar-are.

Tell-us....that which is *till-ed*. { Til-ian. / Tol-ere.

And it is a most erroneous practice of the Latin etymologists to fly to the Hebrew for whatever they cannot find in the Greek: for the Romans were not a mixed colony of Greeks and Jews; but of Greeks and Goths. As the whole of the Latin language most plainly evinces.

FIFTH, SIXTH, NINTH, TENTH, &c. — In the same manner are formed the names of our ordinal numbers, *fifth, sixth, ninth, tenth, twentieth*, &c. i. e. that unit which *fiv-eth, six-eth, nin-eth, ten-eth, twenty-eth*, &c. or, which maketh up the number *five, six, nine, ten, twenty*, &c.

LENGTH, BREADTH, WIDTH, DEPTH, HEIGTH — In the same manner are formed our words of admeasurement, *length breadth, width, depth, heigth*. Which are respectively the third persons singular, lenȝeð, bꞃæðeð, ꝩaðeð, dippeð, heaꝼeð, of the indicatives of lenȝian, extendere; bꞃæðan, dilatare; ꝩaðan, procedere; dippan, submergere; heaꝼan, extollere.

F. It has been remarked indeed that Milton always wrote *heigth*, as our antient authors also did; but the word is now commonly written and spoken *height*: which seems to oppose your etymology.

H. That circumstance does not disturb me in the least: for the same thing has happened to many other words. But this interferes not at all with their meaning nor with their derivation; though it makes them not quite so easily discoverable.

So it has happened to

MIGHT; which the Anglo-Saxons wrote Mæȝeð or Mæȝðe, i. e. what one MAYETH....quantum potest aut valet aliquis. MIGHT is the third person singular of the indicative of Maȝan, posse, valere.

"Meath, vox agro Linc. usitatissima, ut ubi "dicimus, I give thee the meath of the buying, "i. e. tibi optionem et plenariam potestatem pretii "seu emptionis facio." *Skinner.*

Light: which the Anglo-Saxons wrote leohꝺeð, leohð, and leohꝺ, i. e. quod illuminat. It is the third person of the indicative of leohꝺan, illuminare.

Sight: which the Anglo-Saxons wrote ꞅið and ꞅiðe, i. e. that faculty which seeth. The third person singular of the indictive of ꞅeon, videre.

This change of e for i is nothing extraordinary: for, as they wrote ꞅieð or ꞅið for *seeth;* so they wrote ꞅie for *see*, and ꞅiene for *seen*. And Gower and Chaucer wrote sigh for saw.

"And tho me thought that I *sighe*
"A great stone from an hille on highe
"Fell downe of sodeine auenture."

Gower, Prol. fol. 4, *pag.* 2, *col.* 1.

"He torneth him all sodenly
"And *sawe* a ladie laie him by
"Of eightene wynter age,
"Whiche was the fairest of visage
"That euer in all this worlde he sighe."

Gower, lib. 1, *fol.* 17, *pag.* 2, *col.* 2.

"Ful fayre was Myrthe, ful longe and high
"A fayrer man I neuer sygh."

Rom. of the Rose, fol. 123, *pag.* 2, *col.* 2.

Weight....A. S. Ƿæʒeð. The third person singular of the indicative of Ƿæʒan, to weigh..... The weight of any thing, is....that which it *weigheth*.

Wright: i. e. one that *worketh*. The third person of the indicative of Ƿyꞃcan, operari. As

shipwright, *cartwright*, *wainwright*, *wheelwright:* one that worketh at *ships*, *carts*, *waggons*, *wheels*.

R and H, the canine and the aspirate, are the two letters of the alphabet more subject to transposition than any other. So WORK....aliquid *operatum*.... which we retain as our substantive, is the regular past tense of Ƿẏꞃcan; which, by the addition of the participial termination ED, became WORKED, WORK'D, WORKT. This our ancestors, by substituting H for K or C, wrote Ƿoꞃhꞇ, and by transposition Ƿꞃohꞇ; which we now write WROUGHT, and retain both as past tense and past participle of Ƿẏꞃcan, to work.

For Ƿẏꞃceð, our ancestors wrote Ƿẏꞃhꞇ; and, by a transposition similar to the forgoing, Ƿꞃẏhꞇ; which with us becomes WRIGHT.

These words, and such as these, are not difficult to discover. Because the terminating HT, instead of TH, leads to suspicion and detection. But there are many others, such as BLOW, HARM, ALE, KNAVE, ROOM(1), &c. which are not so readily

(1) ROOMTH (in the Anglo-Saxon Rẏmðe,) the third person singular of Rẏman, is the favourite term of Drayton.

"When wrathful heauen the clouds so lib'rally bestow'd
"The seas (then wanting ROOMTH to lay their boist'rous load)
"Upon the Belgian marsh their pamper'd stomachs cast."

Poly-olbion, *song* 5.

"But Rydoll, young'st and least, and for the others pride
"Not finding fitting ROOMTH upon the rising side,
"Alone unto the west directly takes her way."

Poly-olbion, *song* 6.

suspected as those I have before mentioned: because, in our modern English, we have totally cast off all the letters of the discriminating termination of the third person singular of the indicative of those verbs.

Sir Walter Raleigh, in his *History of the World*, instead of BLOW, uses BLOWTH (the third person singular of the indicative of blopan, florere) as the common expression of his day.

"This first age after the flood was, by ancient "historians, called Golden. Ambition and covet-"ousness being as then but green and newly "grown up; the seeds and effects whereof were as "yet but potential, and in the BLOWTH and bud."

Part 1, *book* 1, *chap.* 9, *sect.* 3, *pag.* 107. *edit.* 1677.

"This princess having beheld the child; his "form and beauty, though but yet in the BLOWTH,

"Whose most renowned acts shall sounded be as long
"As Britain's name is known; which spred themselves so wide
"As scarcely hath for fame left any ROOMTH beside."

Poly-olbion, song 8.

"Nor let the spacious mound of that great Mercian king
"(Into a lesser ROOMTH thy burliness to bring)
"Include thee." *Poly-olbion, song* 8.

"Kanutus, yet that hopes to win what he did lose,
"Provokes him still to fight: and falling back where they
"Might field-*roomth* find at large their ensigns to display,
"Together flew again." *Poly-olbion, song* 12.

"Besides I dare thus boast, that I as far am known
"As any of them all, the south their names doth sound;
"The spacious north doth me: that there is scarcely found
"A ROOMTH for any else, it is so fill'd with mine."

Poly- lbion, song 26.

" so pierced her compassion, as she did not only " preserve it, and cause it to be fostered; but com- " manded that it should be esteemed as her own."

Part 1, *book* 2, *chap.* 3, *sect.* 3, *pag.* 148.

HARM. Our modern word HARM was in the Anglo-Saxon Yꝛmð or Ieꝛmð, i. e. Whatsoever *harmeth* or *hurteth*: the third person singular of the indicative of ẏꝛman, or Ieꝛman, lædere.

ALE, was in the Anglo-Saxon Aloð, i. e. Quod accendit, inflammat: the third person singular of the indicative of Ælan, accendere, inflammare.

Skinner was aware of the meaning of this word, though he knew not *how* it was derived. He says of ALE....." Posset et non absurde deduci ab A. " s. Ælan, accendere, inflammare: Quia sc. ubi " generosior est (*qualis Majoribus nostris in usu* " *fuit*) spiritus et sanguinem copioso semper, " sæpe nimio, calore perfundit."

KNAVE (A. S. Cnaꝼa) was probably Naꝼað, i. e. Ne-haꝼað, Lenaꝼað; qui nihil habet: the third person singular of Nabban, i. e. Ne-haban. So Lenæꝼ, Lenæꝼo, Næꝼıᵹ, Næꝼᵹa, are in the Anglo-Saxon, mendicus, egens. In the same manner *Nequam* is held by the Latin etymologists to mean *Ne-quicquam*. i. e. One who hath nothing; neither goods nor good qualities. For...." *Nequam* servum, " non malum, sed inutilem significat." Or, according to Festus...." Qui ne tanti quidem est, quam " quod habetur minimi."

Of the same sort the Anglo-Saxons had likewise many other *abstract* terms (as they are called) from others of their verbs: of which we have not in our

modern language any trace left. Such as Ᵹꞃẏð, the third person singular of the indicative of Ᵹꞃetan; Duᵹuð, the third person singular of the indicative of Duᵹan, &c.

Chaucer indeed has used GRYTH.

> "Christ said: Qui gladio percutit,
> "Wyth swerde shall dye.
> "He bad his priests peace and GRYTH."
>
> *Plowmans Tale*, *fl.* 94, *pag.* 1, *col.* 2.

And from Duᵹuð we have *doughty* still remaining in the language.

But I think I need proceed no farther in this course: and that I have already said enough, perhaps too much, to shew what sort of *operation* that is, which has been termed ABSTRACTION.

CHAP. VI.

OF ADJECTIVES.

F. YOU imagine then that you have thus set aside the doctrine of abstraction.

Will it be unreasonable to ask you, What are these adjectives and participles by which you think you have atchieved this feat? And first, What is an *adjective?* I dare not call it *noun adjective:* for Dr. Lowth tells us, pag. 41, "Adjectives are very "improperly called *nouns*, for they are not the "*names of things.*"

And Mr. Harris (*Hermes*, book 1, chap. 10.) says...."Grammarians have been led into that "strange absurdity of ranging adjectives with "nouns, and separating them from verbs; though "they are homogeneous with respect to verbs, as "both sorts denote *attributes:* they are heteroge-"neous with respect to nouns, as never properly "denoting *substances.*"

You see, Harris and Lowth concur, that Adjectives are not the names of things; that they never properly denote substances. But they differ in their consequent arrangement. Lowth appoints the adjective to a separate station by itself amongst the parts of speech; and yet expels the participle from amongst them, though it had long figured

there: whilst Harris classes verbs, participles, and adjectives together under one head, viz. *attributives.*(m)

H. These gentlemen differ widely from some of their ablest predecessors. Scaliger, Wilkins, Wallis, Sanctius, Scioppius, and Vossius, considerable and justly respected names, tell us far otherwise.

Scaliger, lib. 4, cap. 91. "Nihil dissert *con-* "*cretum* ab *abstracto,* nisi *modo* significationis, non "significatione."

Wilkins, part 1, chap. 3, sect. 8. "The true "genuine sense of a *noun adjective* will be fixed "to consist in this; that it imports this general "notion, of *pertaining to.*"

Wallis, pag. 92. "Adjectivum respectivum est "nihil aliud quam *ipsa vox substantiva,* adjectivê "posita."

Pag. 127. "Quodlibet substantivum adjectivè "positum degenerat in adjectivum."

Pag. 129. "Ex substantivis fiunt adjectiva "copiæ, additâ terminatione *y* &c.

Santius, ...

F. I beg you proceed no farther with your authorities. Can you suppose that Harris and Lowth

(m) Harris should have called them either *attributes* or *attributables.* But having terminated the names of his three other classes (*substantive, definitive, connective*) in *ive,* he judged it more regular to terminate the title of this class also in *ive:* having no notion whatever that all *common* terminations have a meaning; and probably supposing them to be (as the etymologists ignorantly term them) mere *protractiones vocum:* as if words were *wiredrawn,* and that it was a mere matter of taste in the writer, to use indifferently either one termination or another at his pleasure.

were unacquainted with them: or that they have not read much more than all which you can produce upon the subject, or probably have ever seen?

H. I doubt it not in the least. But the health of the mind, as of the body, depends more upon the digestion than the swallow. Away then with authorities: and let us consider their reasons. They have given us but one; and that one, depending merely upon their own unfounded assertion, viz. That adjectives are not the names of things. Let us try that.

I think you will not deny that *gold* and *brass* and *silk*, is each of them the *name of a thing*, and *denotes a substance*. If then I say....A *gold*-ring, a *brass*-tube, a *silk*-string; here are the *substantives* adjective posita, yet names of things, and denoting substances.

If again I say....a *golden* ring, a *brazen* tube, a *silken* string; Do *gold* and *brass* and *silk*, cease to be the names of things, and cease to denote substances; because, instead of coupling them with *ring*, *tube* and *string* by a hyphen thus -, I couple them to the same words, by adding the termination *en* to each of them? Do not the adjectives (which I have made such by the added termination) *golden*, *brazen*, *silken*, (uttered by themselves) convey to the hearer's mind and denote the same things as *gold*, *brass*, and *silk?* Surely the termination *en* takes nothing away from the substantives *gold*, *brass*, and *silk*, to which it is united as a termination: and as surely it adds nothing to their signification, but this single circumstance, viz. That

gold, *brass*, and *silk* are designated, by this termination *en*, to be joined to some other substantive. And we shall find hereafter that *en* and the equivalent adjective terminations *ed* and *ig* (our modern *y*) convey all three, by their own intrinsic meaning, that designation and nothing else; for they mean *give*, *add*, *join*. And this single added circumstance of "*pertaining to*," is (as Wilkins truly tells us) the only difference between a substantive and an adjective; between *gold* and *golden*, &c.

So the adjectives *wooden* and *woolen* convey precisely the same ideas, are the names of the same things, denote the same substances; as the substantives *wood* and *wool*: and the terminating *en* only puts them in a condition to be joined to some other substantives; or rather, gives us notice to expect some other substantives to which they are to be joined. And this is the whole mystery of simple adjectives. (We speak not here of compounds, *ful*, *ous*, *ly*, &c.)

An adjective is the *name of a thing* which is directed to be joined to some other *name of a thing*. ....And the substantive and adjective so joined, are frequently convertible, without the smallest change of meaning: As we may say....a perverse nature, or, a natural perversity.

F. Mr. Harris is short enough upon this subject; but you are shorter. He declares it "*no way difficult*" to understand the nature of a participle: and "*easy*" to understand the nature of an adjective. But to get at them you must according to him, travel to them through the verb.

He says, (pag. 184.)....." The nature of *verbs* "being understood, that of *participles* is no way "difficult. Every complete *verb* is expressive of "an *attribute*; of *time*; and of an *assertion*. Now "if we take away the *assertion*, and thus *destroy* "the *verb*, there will remain the *attribute*, and the "*time*, which make the essence of the *participle*. "Thus take away the *assertion* from the *verb* Γραφει, "*writeth*, and there remains the *participle* Γραφων, "*writing*; which (without the *assertion*) denotes "the same *attribute*, and the same *time*."

Again, (pag. 186.)....." The nature of *verbs* and "*participles* being understood, that of *adjectives* "becomes easy. A *verb* implies both an *attribute*, "and *time*, and an *assertion*. A *participle* implies "only an *attribute* and *time*. And an *adjective* "only implies an *attribute*."

H. Harris's method of understanding *easily* the nature of participles and adjectives, resembles very much that of the wag who undertook to teach the sons of Crispin how to make a shoe and a slipper easily in a minute. But he was more successful than Harris: for he had something to cut away, the boot. Whereas Harris has absolutely nothing to be so served. For the *verb* does not denote any *time*; nor does it imply any *assertion*. No single word can. Till one single thing can be found to be a couple, one single word cannot make an *ad-sertion* or an *ad-firmation*: for there is *joining* in that operation; and there can be no *junction* of one thing.

F. Is not the Latin *ibo* an assertion?

H. Yes indeed is it, and in three letters. But those three letters contain three words; two verbs and a pronoun.

All those *common* terminations, in any language, of which all nouns or verbs in that language equally partake (under the notion of *declension* or *conjugation*) are themselves separate words with distinct meanings: which are therefore added to the different nouns or verbs, because those additional meanings are intended to be added occasionally to all those nouns or verbs. These terminations are all explicable, and ought all to be explained; or there will be no end of such fantastical writers as this Mr. Harris, who takes fustian for philosophy.

In the Greek verb I-*εναι* (from the antient Εω or the modern Ειμι:) In the Latin verb *I-re;* and in the English verb *to-hie*, or to *hi*, (A. S. Ƕigan;) the infinitive terminations *εναι* and *re* make no more part of the Greek and Latin verbs, than the infinitive prefix *to* makes a part of the English verb *hie* or *hi*. The pure and simple verbs, without any suffix or prefix, are in the Greek I (or Ει;) in the Latin I; and in the English *hie* or *hi*. These verbs, you see, are the same, with the same meaning, in the three languages; and differ only by our aspirate.

In the Greek *βουλ-ομαι* or (as anciently) *βουλ-εω*, or *βουλω*, *βουλ* only is the verb; and *ομαι*, or *εω*, is a common removeable suffix, with a separate meaning of its own. So in the Latin *vol-o*, *vol* is the verb; and *o* a common removeable suffix, with a separate meaning. And the meaning of Εω in the one, and

o in the other, I take to be Εγω, *Ego:* for I perfectly concur with Dr. Gregory Sharpe and others, that the personal pronouns are contained in the Greek and Latin terminations of the three persons of their verbs. Our old English *ich* or *ig* (which we now pronounce I) is not far removed from *ego.*

Where we now use *will,* our old English verb was *wol;* which is the pure verb without prefix or suffix.

Thus then will this assertion *ibo* stand in the three languages: inverting only our common order of speech,....*Ich, wol, hie* or *hi,* to suit that of the Greek and Latin;

English	*Hi*	*Wol*	*Ich.*
Latin	I	*Vol*	O
Greek	I	Βουλ	εω

They who have noticed that where we employ a w, the Latin employs a v; and where the Latin employs a v, the Greek uses a β (as Δαβιδ, Βεσπεσιανος, &c.); will see at once, that *wol, vol, boul,* are one and the same word. And the progress to *ibo* is not very circuitous nor unnatural. It is *iboul, ibou, ibo.* The termination *bo* (for Βουλεω) may therefore well be applied to denote the future time of the Latin verbs; since its meaning is *I woll* (or *will*). So it is, *amaboul, amabou, amabo,* &c.([n])

([n]) When Varchi undertook to shew that the Italian language had more *tenses* than the Greek and Latin; Castelvetro objected that the Italian had no *future* tense, as the Latin had....“ Con-“ ciossiacosachè la lingua nostra manchi d'un *tempo* principale, “ cio è del futuro, nol potendo significare con una voce simplice: “ ma convenendo che lo significhi con una composta; cio è con

But let us, if you please, confine ourselves at present to Mr. Harris. He says...." Take away "the *assertion* from the verb Γραφει, *writeth*, and "there remains the *participle* Γραφων, *writing*." This is too clumsy to deserve the name of legerdemain. Take away *ει* and *eth* from Γραφει and *writeth*, and there remain only Γραφ and *writ*: which are indeed the pure verbs: and a man must be perfectly blind not to see that they are all which remain, until Harris whips in the other terminations *ων* and *ing*. But let us wilfully shut our eyes and pass over this clumsy trick of his: how will he now *destroy* the *participle*, as he before *destroyed* the *verb*; and so get on to his *adjective*? He cannot. He does not even attempt it. Nor can he ever arrive at an *adjective* through a *verb*.

"lo 'nfinito del verbo e col presente del verbo *ho*: come *amare* "*ho*, *amare hai*, *amare ha*," &c.

Castelvetro accounts very properly for the Italian future tense *amerò*, *amerai*, *amera*, (and so he might for *sarò*, &c. i. e. *essere*, *ho*, &c.) But it seems to me extraordinary that he should have supposed it possible that the Latin, or any other language, could, by the simple verb alone, signify the additional circumstances of *manner*, *time*, &c. without additional sounds or words to signify the added circumstances: and that he should imagine that the distinguishing terminations in any language were not also added words; but that they sprouted out from the verb as from their parent stock. If it were so; how would he account for the very different fruit borne by the same plant, in the same soil, at different times? Anciently the Romans said *audi-bo*: then *audi-am*: now *udir-ò*, i. e.

Audi(re) *Volo*	....	I *will* to hear.
Audi(re) *Amo*	....	I *desire* to hear.
Udir(e) *Ho*	....	I *have* to hear.

In Γραφ and *writ* there is neither *assertion* nor *time*. And if there had been, as Harris supposed, an *assertion* implied by those words; it must, by his own doctrine, have been implied by the terminations *ω* and *eth:* for by removing *ω* and *eth*, he says, he takes away the *assertion* and thereby destroys the *verb*.

Again, if in Γραφων and *writing* there had been any determination of *time;* it must have been in the terminations *ων* and *ing*. By the taking away of which terminations, he would, if he could (by following his former process) have *destroyed* the *participle* and arrived at an *adjective*, without any denotation of *time*. But here his process failed him: and he has given us no *adjective*, by *destroying* the *participles* Γραφων and *writing*.

F. Though there can be no *assertion* without a verb; I am not, with Mr. Harris, ready to contend that there can be an *assertion* by the *verb* alone. But I have always hitherto believed, and still continue to believe, that *time* is denoted both by verbs and participles.

H. If you are satisfied concerning the adjective, I will willingly proceed with you to an examination of the latter point. If not, continue in your present belief; that we may not confound our subjects.

F. You have always expressed a high opinion of Richard Johnson: and, in what you condemn, Lowth has only followed his directions.

R. Johnson says....“ It had been better in the “ enumeration of the parts of speech, to have made “ the substantive and the adjective two distinct

"parts of speech: and to have comprehended the "participle under the adjective. For the substan-"tive and the adjective are two very different parts "of speech." And again,...."The question is, "whether the adjective be a *noun*, or *name of a* "*thing;* that is, whether it be *equally* so with the "substantive. Now I suppose nobody will say "the adjective is *equally*, or *as much* the *name of a* "*thing*, as the substantive. The substantive repre-"sents *all* that is essential to the nature of the thing: "as *homo*, or *man*, represents *animal rationale*, or a "rational living creature. But *bonus*, *good*, repre-"sents only an *accidental quality;* which, though "morally necessary is not naturally so, but merely "*accidental*. So that though a *man* may be called "*good:* and therefore *good*, in some sense, may be "said to be his *name;* yet it is not *equally* or *as* "*much* his name, as *man*. This last representing "all that is *essential* to his nature; the other only "what is *accidental*."

Ben. Jonson, whom you likewise esteem, followed the opinion of Frischlinus; that the distinction between substantive and adjective arises from the latter's being common to three genders....."For a "substantive is a noun of one only gender, or (at "the most) of two. And an adjective is a noun of "three genders, being always infinite."

And some grammarians have said that an adjective only *connotes*, and means nothing by itself.

"Nel modo che l'*accidente* s'appoggia alla "*sustanza*, l'*aggiuntivo* s'appoggia al *sustantivo*." ...."E come l'*accidente* non quo star senza la

"*sustanza*, cosi (gli *aggiuntivi*) non possono star "senza la *sustanza*, cosi (gli *aggiuntivi*) non possono "star nell' orazione senza un *sustantivo*: e standovi, "non vi starebbon a proposito; perchè non "significherebbon *niente*." *Buonmattei.*

H. The opinion of Frischlinus is sufficiently confuted by Vossius(°). And notwithstanding R. Johnson's confident assertion, that nobody would say so, I maintain that the *adjective* is *equally* and *altogether as much* the *name of a thing*, as the *noun substantive*. And so say I of ALL words whatever. For that is not a *word* which is not the *name* of a thing. Every word, being a sound *significant*, must be a *sign*; and, if a *sign*, the *name*, of a *thing*. But a *noun substantive* is the *name* of a thing....and *nothing more*. And, indeed, so says Vossius.... "Nec rectiùs substantivum definitur....quod *aliquid* "*per se significat*.....Nam omnis vox *ex instituto* "*significans*, aliquid significat *per se*."

De Analog. lib. 1, *cap.* 6.

I mean not to withdraw any portion of the respect which I have always declared for R. Johnson, B. Jonson, or Buonmattei. But it does not follow that I should be compelled *jurare in verba* upon every thing they have advanced. They were grammarians, not philosophers. Were I to compose in Latin, I certainly should not venture to use an uncommon supine or a compared participial, without first consulting R. Johnson: but for the philosophy of language I cannot consider him as an authority. How strangely does he here impose

(°) De Analogia, lib. 1, cap. 6.

upon himself with his example of *good man*: concluding, because *good* does not signify the *same thing* which *man* signifies, that therefore *good* signifies nothing, i. e. is not the *name* of any thing. So, if he had reversed his instance and chosen this ....*human goodness*:....he must, by the same kind of reasoning, have concluded that *goodness* was, but that *human* was not, the *name* of a thing. Still more absurd will this appear, if, instead of *human*, we employ Wallis's adjective and say....*man's goodness*: for then (if Wallis is right in regard to the genitive) this reasoning will prove that....*man's*....is not the name of a thing.

But to return to R. Johnson's instance of *good man*.

" The substantive *man* (he says) represents all " that is essential to the nature of the thing; but " the adjective *good* represents only an *accidental* " quality." Which, when well considered, amounts to no more than this: That the substantive *man* represents all that is signified by the term *man*; but that the adjective *good* does not represent any idea that is signified by the term *man*. And this is very true. But whoever will reflect a moment, will see that each of these words, both *good* and *man*, represents equally all that is essential to the nature of the thing of which *good* and *man* is respectively the sign. *Good* indeed does not represent (i. e. is not the sign of) any idea signified by the term *man*, nor was it intended: any more than the term *man* represents (i. e. is the sign of) any idea signified by the term *good*. But *good* represents

all the ideas signified by the term *goodness*. And all the difference between a substantive (as *goodness*) and its corresponding adjective (*good*) is: that, by some small difference of termination, we are enabled when we employ the sign of an idea, to communicate at the same time to the hearer, that such sign is then meant to be added to another sign in such a manner as that the two signs together may answer the purpose of one complex term. This contrivance is merely an abbreviation in the *sorts of words* to supply the want of an abbreviation in *terms*. For instance....a *holy man*. Here is a difference of termination in one sign....*holiness*.... to shew us that it is to be joined to another sign.... *man:* and that these two together are to serve the purpose of one complex term. In this last instance, our language enables us to exchange them both for one complex term, (which we cannot do with *good man*) and, instead of a *holy man*, to say a *saint*.

In some cases our language is so deficient as not to enable us to use either of these methods, when we want to express a certain collection of ideas together; and we then have recourse sometimes to prepositions, and sometimes to another expedient: if we speak, we do it by joining the terms close in pronunciation: if we write, we do it by using a mark of junction, thus -. Which mark is not a word nor a letter, because it is not the sign of a sound; but is itself, what a word should be, the immediate sign of an idea; with this difference, that it is conveyed to the eye only, not to the ear. Thus *sea-weed*, *ivory-wand*, *shell-fish*, *river-god*,

weather-board, *hail-storm*, *country-house*, *family-quarrel*, &c.

For these collections of ideas our language does not furnish us either with a complex term, or with any change of termination to *sea*, *ivory*, *shell*, *river*, *weather*, *hail*, *country*, *family*, &c. by which to communicate to the hearer our intention of joining those terms to some other term.

That an adjective therefore cannot (as the grammarians express it) "*stand by itself*, but must be "joined to some other noun;" does not proceed from any difference in the nature of the *idea* or of the *thing* of which the adjective is the sign: but from hence, that having added to the sign of an idea that change of termination which, by agreement or common acceptance, signifies that it is to be joined to some other sign, the hearer or reader expects that other sign which the adjective termination announces. For the adjective termination of the sign sufficiently informs him, that the sign, when thus *adjectived*, is not to be used by itself or to stand alone; but is to be joined to some other term(P).

(P) Though most languages are contented to give a distinguishing termination only to the *added* sign; in the Persian language the sign which is to *receive* the addition of another sign to it, has a distinguishing termination to inform the reader when it is to *receive* an addition. So that in the Persian language there are substantives which cannot *stand alone*, but must be joined to some other word in the same sentence. But I hope it is not necessary to travel so far as to Persia, to convince our grammarians of the impropriety of making its inability to stand alone in a sentence, the distinguishing mark of an adjective; if they will be pleased only to recollect, that no *substantive*, in

Yet we very well know by the adjective alone, as well as by the substantive alone, of what idea or collection of ideas the term mentioned (whether adjective or substantive) is the sign: though we do not know, till it is mentioned, to what other sign the *adjective* sign is to be added.

It is therefore well called *noun adjective:* for it is the *name of a thing*, which may coalesce with another *name of a thing*.

But if indeed it were true that adjectives were not the names of things; there could be no *attribution* by adjectives: for you cannot *attribute nothing*. How much more comprehensive would any term be by the attribution to it of *nothing?* Adjectives therefore, as well as substantives, must equally denote substances: and substance is *attributed* to substance by the *adjective* contrivance of language.

F. Not so. You forget the distinction which Scaliger makes between *substance* and *essence*.

"*Substantiæ* appellatione abusi sunt pro *essentia:* "sicuti Græci nomine ȣσιας, in prædicamento. "Namque ȣσια etiam convenit rebus extra prædi-"camenta, ut Deo. At *substantia* neque extra "prædicamenta, neque in omnibus; sed in iis "tantum quæ substant *accidentibus*."

It is not therefore necessary that adjectives should denote substances, or else that there would be nothing attributed by their means.

any of its oblique cases, can stand alone any more than the adjective. And this latter circumstance might perhaps incline Wallis to call our genitive, an adjective: for *man's* cannot stand alone, any more than *human*.

H. Well. I care not whether you call it *substance* or *essence* or *accident*, that is *attributed*. Something must be attributed, and therefore denoted by every adjective. And *essence*, *substance*, and *accident*, are all likewise denoted by substantives ....by *grammatical* substantives at least. For, pray, what is Scaliger's own consequence from the words you have quoted?....That *whiteness* is not a *substantive*, but *nomen essentiale*. By which reasoning, you see, the far greater part of *grammatical* substantives are at once discarded, and become *accidentalia*, or philosophical adjectives. But that is not all the mischief: for the same kind of reasoning will likewise make a great number of the most common *grammatical* adjectives become philosophical substantives, as denoting *substances*. For both *substances* and *essences* (if you chuse to have those terms, those *ignes fatuos*) are equally and indifferently denoted sometimes by *grammatical* substantives and sometimes by *grammatical* adjectives.

And this difficulty has at all times puzzled all the grammarians who have attempted to account for the parts of speech by the single difference of the *things* or *ideas* of which the different sorts of words were supposed to be the signs. And though every one who has made the attempt, has found it miscarry in his hands; still each has pursued the beaten track, and employed his time and pains to establish a criterion which, in the conclusion, each has uniformly abandoned. And they all come at last to such paltry jargon as this of the authors of the Encyclopedie....“ Ce sont des noms

"substantifs *par imitation.*" They must equally be obliged to acknowledge that *substantial* adjectives are also des noms adjectifs *par imitation.* Thus essential terms are *grammatical* substantives only by imitation: and substantial terms are *grammatical* adjectives only by imitation: and unfortunately this does not happen only now and then, like an exception to a general rule; but this perplexing *imitation* is so universally practised, that there is not any *accident* whatever which has not a *grammatical* substantive for its sign, when it is not attributed: nor is there any *substance* whatever which may not have a *grammatical* adjective for its sign, when there is occasion to attribute it. They are therefore forced to give up at last every philosophical difference between the parts of speech, which they had at first laid down as the cause of the distinction; and are obliged to allow that the same words (without any alteration in their meaning) are sometimes of one part of speech and sometimes of another..... "Ces mots sont pris tantôt *adjectivement,* tantôt "*substantivement.* Cela depend de leur service. "*Qualifient-ils?* Ils sont adjectifs. Designent-ils "des individus? Ils sont donc substantifs."

Cela depend de leur service!....Does it so? In the name of common sense then and common patience, why have you troubled us with a heap of stuff upon which it does not depend? But however neither is this altogether true. Cela ne depend pas deleur service. The same word is not sometimes an adjective and sometimes a substantive. But it is true that some languages have such defects, that,

for want of an adjective distinction to some of their terms, they are forced to attribute the term itself without any adherent intimation of its attribution. Which defect (viz. the want of an *adjective* termination) was, I suppose, originally the case with all terms in the rude state of all languages: and this defect still continues most in the most imperfect and unimproved languages. The want of an *adjective* termination to the signs of ideas, is more easily borne in languages where the *added* sign is closely joined to the sign which it is intended to accompany. But, without an *adjective* termination, all transposition would be excluded: and therefore the transposed languages are never so deficient in this respect, as the others. In English, instead of *adjectiving* our own substantives, we have borrowed, in immense numbers, *adjectived* signs from other languages; without borrowing the *unadjectived* signs of those same ideas: because our authors frequently found they had occasion for the former, but not for the latter. And, not understanding the nature of language, or the nature of the very benefit they were receiving; they did not, as they might and should have done, improve their own language by the same contrivance within itself; but borrowed from other languages abbreviations ready made to their hands.

Thus they have incorporated into the English,

For the substantives,	The foreign adjectives.
Child . .	Infant, infantine.
Boy . .	Puerile.
Man . .	Virile, human, masculine, male.

Woman	.	Female, feminine, effeminate.
Mind	. .	Mental, magnanimous, pusillanimous, unanimous.
Birth	. .	Natal, native.
Life	. .	Vital, vivacious, vivid, amphibious.
Body	. .	Corporal, corporeal.
Flesh	. .	Carnal, carnivorous.
Blood	. .	Sanguine, sanguinary.
Skin	. .	Cutaneous.
Heart	. .	Cordial, cardiac.
Marrow	. .	Medullary.
Womb	. .	Uterine.
Bowels	. .	Visceral.
Navel	. .	Umbilical.
Lungs	. .	Pulmonary.
Side	. .	Lateral, collateral.
Head	. .	Capital, chief, cephalic.
Elbow	. .	Cubital.
Nose	. .	Nasal.
Hair	. .	Capillary.
Eye	. .	Ocular.
Sight	. .	Visual, perspicuous, conspicuous, optic.
Smell	. .	Olfactory.
Eyebrow	.	Supercilious.
Tear	. .	Lachrymal.
Ear	. .	Auricular.
Hearing	.	Auditory.
Mouth	. .	Oral.
Speech	. .	Loquacious, garrulous, eloquent.
Tooth	. .	Dental.

Lip . .	Labial.
Throat . .	Guttural, jugular.
Spittle . .	Salival.
Breast . .	Pectoral.
Bosom . .	Gremial, Sinuous.
Shoulder .	Humeral.
Hand . .	Manual, dexterous, sinister, si istrous.
Taste . .	Insipid.
Word . .	Verbal, verbose.
Thought .	Pensive.
Finger . .	Digital.
Groin . .	Inguinal.
Thigh . .	Femoral.
Leg . .	Crural, isosceles.
Foot . .	Pedal.
Death . .	Mortal.
Carcass . .	Cadaverous.
Father . .	Paternal.
Mother . .	Maternal.
Brother . .	Fraternal.
Husband .	Marital.
Wife . .	Uxorious.
Whore . .	Meretricious.
Guardian .	Tutelar, tutelary.
Rival : .	Emulous.
Foe . .	Hostile, inimical.
King . .	Regal, royal.
Folk . .	Vulgar.
Shepherd .	Pastoral.
Priest . .	Sacerdotal, presbyterian.
Being . .	Essential.

Thing . .	Real.
Kind . .	General, generic, congenial.
Dog . .	Canine.
Cat . .	Feline.
Calf . .	Vituline.
Cow . .	Vaccine.
Lion . .	Leonine.
Eagle . .	Aquiline.
Horse . .	Equestrian.
Whale . .	Cetaceous.
Worm . .	Vermicular.
World . .	Mundane.
Earth . .	Terrestrial.
Sea . .	Marine, maritime.
Water . .	Aqueous, aquatic.
Ice . .	Glacial.
Fire . .	Igneous.
Wood . .	Sylvan, savage.
Heaven . .	Celestial.
Island . .	Insular.
Shore . .	Littoral.
Room . .	Local.
Boundary .	Conterminous.
Light . .	Lucid, luminous.
Ground . .	Humble.
Way . .	Devious, obvious, impervious, trivial.
Sun . .	Solar.
Moon . .	Lunar, sublunary.
Star . .	Astral, sideral, stellar.
Year . .	Annual, perennial, biennial, anniversary.

Time . .	Temporal, temporary, chronical.
Day . .	Diurnal, hodiernal, meridian, ephemeral.
Sunday . .	Dominical.
Holiday . .	Festive, festival.
Night . .	Nocturnal, equinoctial.
Week . .	Hebdomadal.
Winter . .	Brumal.
Spring . .	Vernal.
Summer .	Estival.
Beginning .	Initial.
End . .	Final, infinite.
House . .	Domestic.
Kitchen . .	Culinary.
Field . .	Agrestic, agrarian.
Wall . .	Mural.
Hinge . .	Cardinal.
Country .	Rural, rustic.
Town . .	Oppidan.
Grape . .	Uveous.
Glass . .	Vitreous.
Seed . .	Seminal.
Root . .	Radical.
Money . .	Pecuniary.
Egg . .	Oval.
Milk . .	Lacteal.
Meal . .	Farinaceous.
Shell . .	Testaceous.
Ring . .	Annular.
Ship . .	Naval, nautical.
Pitch . .	Bituminous.
Mixture .	Miscellaneous, promiscuous.

Flock . .	Gregarious, egregious.
Health . .	Salutary, salubrious, insane.
Disease . .	Morbid.
Hatred . .	Odious.
Love . .	Amorous, amatory.
Fear . .	Timorous, timid.
Treachery .	Insidious.
Belief . .	Credulous.
Will . .	Voluntary, spontaneous.
Sorrow . .	Trist.
Grief . .	Dolorous.
Pride . .	Superb, haughty, fastuous.
Flattery . .	Adulatory.
Faith . .	Fiducial.
Lust . .	Libidinous.
Disgrace .	Ignominious.
Sleep . .	Soporiferous.
Reason . .	Rational.
Revenge .	Vindictive.
Strength .	Robust
Age . .	Primæval.
Want . .	Indigent.
Blame . .	Culpable.
Plenty . .	Copious.
Sweat . .	Sudorific.
Hurt . .	Noxious.
Advice . .	Monitory.
Law . .	Legal, loyal.
Threat . .	Minatory.
Danger . .	Perilous.
Theft . .	Furtive.
Thanks . .	Gratuitous.

Help . .	Auxiliary.
Gain . .	Lucrative.
Hire . .	Mercenary, stipendiary.
Burthen .	Onerous.
Tax . .	Fiscal.
Step . .	Gradual.
Leap . .	Desultory.
Treaty . .	Federal.
Trifle . .	Nugatory.
Noise . .	Obstreperous.
Rule . .	Regular.
Point . .	Punctual.
Sale . .	Venal.
Wound. .	Vulnerary.
Marriage .	Conjugal, nuptial, connubial.
War . .	Martial, military.
West . .	Occidental.
East . .	Oriental.
Alone . .	Sole, solitary.
Two . .	Second.
Vessel . .	Vascular.
Church . .	Ecclesiastical.
Parish . .	Parochial.
People . .	Popular, populous, public, epidemical, endemial.
Alms . .	Eleemosynary.(q)
&c.	&c.

(q) With the Christian religion were very early introduced to our ancestors the Greek words, *church*, *parish*, *people*, *alms* : which they corrupted and used as substantives, a long time before they wanted them in an *adjectived* state. When the latter time arrived, they were incapable of *adjectiving* these words

The adoption of such words as these, was indeed a benefit and an improvement of our language; which however would have been much better and more properly obtained by *adjectiving* our own words. For, as the matter now stands, when a poor foreigner has learned all the names of things in the English tongue, he must go to other languages for a multitude of the *adjectived* names of the *same things*. And even an unlearned native can never understand the meaning of one quarter of that which is called his native tongue.

F. You have not all this while taken any notice of the account given of the *adjective* by Messrs. de Port Royal. And I wonder at it the more; because I know they have always been especial favourites of yours.

H. They likewise make *substance* and *accident* the foundation of the difference between *substantive* and *adjective*: and that, I think, I have already sufficiently confuted.

F. True: but they acknowledge that this distinction is not observed in languages at present. They only affirm that it was originally the cause of

themselves, and were therefore forced to seek them in the original language. Hence the adjectives are not so corrupt as the substantives. And hence the strange appearance of *eleemosynary* a word of seven syllables, as the adjective of the monosyllable *alms*; which itself became such by successive corruptions of Ελεημοσυνης long before its adjective was required: having successively exhibited itself as *almosine*, *almosie*, *almose*, *almes* and finally *alms*: whilst in the French language it appeared as *almosine*, *almosne*, *aumosne*, *aumône*.

the difference.[r] But they say, that, after this had been done by the first framers of language, men did not *stop* there, but proceeded farther; and signified both *substance* and *accident* indifferently (as we see all languages now do) either by substantives or adjectives; sometimes by the one and sometimes by the other.

H. If this distinction between substance and accident does not cause the difference between our substantives and adjectives, why is it now proposed to us as such?

F. Aye! but this was *originally* the cause.

H. Was it indeed? Pray, when? Where? In the remains of what rude language is any trace of this to be found? I assert hardily, in none. I maintain

(r) " Les objets de nos pensées sont ou les choses, ce qu'on " appelle ordinairement *substance;* ou la maniere des choses ce " qu'on appelle *accident.* Et il y a cette difference entre les choses " ou les *substances*, et la maniere des choses ou des *accidents;* " que les *substances* subsistent par elles-mêmes, au lieu que les " *accidents* ne sont que par les substances. C'est ce qui a fait " la principale difference entre les mots qui signifient les objets " des pensées. Car ceux qui signifient les *substances* ont eté " appellés *noms substantifs;* et ceux qui signifient les *accidents*, " en marquant le sujet auquel ces accidents conviennent, *noms* " *adjectifs.* Voilà la *premiere origine* des noms substantifs et " adjectifs. Mais on n'en est pas *demeuré* là: et il se trouve " qu'on ne s'est pas tant arrêté à la signification, qu'à la " maniere de signifier. Car, parceque la *substance* est ce qui " subsiste par soi-même, on a appellé noms *substantifs* tous ceux " qui subsistent par eux-mêmes dans le discours: encore même " qu'ils signifient des *accidents.* Et au contraire, on a appellé " *adjectifs* ceux-mêmes qui signifient des *substances*, lorsque par " leur maniere de signifier ils doivent etre joints à d'autres noms " dans le discours."

that it was not originally, or at any time, the cause of the difference between substantive and adjective in any language. But they say, men did not *stop* there; but *proceeded* farther. *Proceeded!* To do what? Why, to do directly the contrary. Can this be called *proceeding?* What a wretched abuse of words is this; and what gross shifting; in order to appear to give a solution of what they did not understand. However, by this proceeding, you see we must abandon totally their first criterion. For it now turns out, that adjectives are indifferently the signs both of substances and accidents; and substantives are indifferently the signs both of accidents and substances. So that we are now just where we were, without any criterion at all: for the progress has destroyed the criterion. The original cause of the distinction and the progress of it, operate together like the signs *plus* and *minus*, leaving nothing to our quotient of knowledge.

However let that pass. It is only so much time thrown away in appearing learned. Come, let us now, if you please, have some criterion which they will stand by. What now do they lay down as the real difference between an adjective and a substantive?

F. The real remaining difference, according to them, is, that a substantive has but *one* signification: ([8]) it is the sign of that which it signifies, i. e.

([8]) "Ce qui fait qu'un nom ne peut subsister par soi-même, "est, quand outre sa signification *distincte*, il en a encore une "*confuse*; qu'on peut appeller *connotation*. Cette connotation "fait l'*adjectif*."

that which you understand by it; and no more. But an *adjective* has *two significations:* It is not only the sign of that which you understand by it, and which they call its *distinct* signification; but it is also the sign of something which you do not, and never can understand by it alone: and this last they call its *confused* signification.

H. *Confused!* You understand them, I suppose, to mean, like Mr. Harris, an *obscure* signification.

F. Yes, an *obscure* signification. But you must remember that, though this signification is *confused*, it is the most *direct*.(t) And that the *distinct* signification is the most *indirect*.

H. So then it appears at last, that the distinguishing criterion of an *adjective* is this *obscure* signification: for a clear, *distinct* signification the *adjective* has in common with the *substantive*.... "*Blanc* signifie la *blancheur* d'une maniere aussi "*distincte* que le mot même de blancheur."....

Nor is it necessary here, in order to shew the absurdity of this account, to repeat again that an

(t) "Il ne faut pas conclure que les adjectifs signifient plus "*directement* la forme que le sujet; comme si la signification la "plus *distincte* etoit aussi la plus *directe*. Car, au contraire, il "est certain qu'ils signifient le sujet *directement*, et comme "parlent les grammairiens, *in recto*, quoique plus *confusement*: "et qu'ils ne signifient la forme qu'*indirectement*, et comme ils "parlent encore, *in obliquo*, quoique plus *distinctement*. Ainsi, "*Blanc*, candidus, signifie *directement* ce qui a de la *blancheur*, "habens candorem; mais d'une maniere fort *confuse* ne "marquant en particulier aucune des choses qui peuvent avoir "de la blancheur. Et il ne signifie qu'*indirectement* la blancheur; "mais d'une maniere aussi *distincte* que le mot même de "*blancheur*, candor."

obscure (i. e. an unknown signification) is not any signification? Besides, there is a gross mistake made between an *adjected* and an *adjective* word: that is, between a word *laid close* to another word, and a word which *may lye close* to another word. Let me ask you, How is it with any adjective taken by itself? Till it is joined to some other word, can you possibly discover what you call its *confused* meaning? *Blanc* has its distinct meaning when mentioned by itself; and it is then an *adjective*. But what you call its *confused* meaning can never appear till it is *adjected:* and is then shewn *only and altogether* by the word to which it is *adjected.* For, if it were otherwise, it would follow, that the same word *white* must be, at the same time, the sign of *horse* and *house* and *man*, and every thing else to which the adjective *white* may at any time be added. And, what is still more, the substantives themselves would at once be stripped of their rank and definition, of being the signs of ideas; and would become the mere lights to make visible the *confused* and obscure signification of the adjectives.

But surely I need say no more concerning the *adjective:* or take up your time with combating its signification *in recto* and *in obliquo*.

As little notice do the dull *modificatives* of Buffier([u]) deserve; or the gay *lacqueys* of the pleasant

([u]) " Ils sont dits *noms adjectifs*, quand les objects sont " considerés comme revêtus de quelques qualités; parce qu'ils " ajoutent une qualité à l'objet. Mais, *au fond*, l'objet n'est " bien designé que par les *noms* substantifs, qui *par cet endroit*,

Abbé Girard: who, after providing his *substantive* with *running footmen* to announce his approach (in the *article*) could do no less for a word of such importance than furnish him, when occasion offered, with a numerous train in livery, to support the eclat of his appearance(v).

" sont proprement les seuls *noms*. *Au fond*, les *adjectifs* sont
" de vrais *modificatifs* des noms: mais nous les regardons ici
" *comme* des noms, en tant qu'ils representennent moins une qualité
" ou circonstance de l'objet, que l'objet même en tant que
" revêtu de cette qualité ou circonstance.

" C'est une sorte de subtilité que nous indiquons pour
" prevenir celles qu'on pouroit nous objecter. N'omettons pas
" une reflexion importante: savoir, qu'un *nom adjectif* devient
" souvent *substantif*. En effet sa nature étant d'exprimer la
" qualité d'un objet, si cette qualité est le sujet même dont on
" parle, alors selon notre principe generale ce sera un *nom*
" *substantif*.

" On demande, si le nom de *roi* est *substantif* ou adjectif?
" Il est l'un et l'autre selon l'emploi qu'on en fait.

" Au reste, tous les noms qui, d'eux-mêmes sont adjectifs,
" ne sont pas *censez* tels dans l'usage commun de la grammaire;
" qui depend en ce point comme en une infinité d'autres, d'un
" *usage arbitrare*. Car elle n'appelle ordinairement *adjectifs*,
" que ceux qui sans changer, ou sans *presque* changer d'inflexions
" et de terminaison, se joignent indifferemment à des noms
" substantifs de divers genres; c'est à dire à des noms qui
" reçoivent avant eux la particule *le*, ou la particule *la*, &c.

" Au contraire les mots *roi*, *magistrat*, &c. ne sont jamais
" *censez* adjectifs dans l'usage de la grammaire: quoiqu'ils le
" soint en effet tres souvent."

(v) " Les adjectifs ne sont destinés qu'à un *service subalterne*,
" consistant à qualifier les denominations. Ils sont du *cortege*
" des substantifs, en *portent les livrées*, et seruent à leurs deco-
" rations. Voilà pourquoi on leur a donné le nom d'adjectifs,
" qu'annonce un personnage *de la suite* d'un autre. Cependant

If, in what I have said of the *adjective*, I have expressed myself clearly and satisfactorily; you will easily observe, that *adjectives*, though convenient abbreviations, are not *necessary* to language: and are therefore not ranked by me amongst the *parts of speech*. And perhaps you will perceive in the misapprehension of this useful and simple contrivance of language, one of the foundations of those heaps of false philosophy and obscure (because mistaken) metaphysic, with which we have been bewildered. You will soon know what to do with all the technical impertinence about *qualities*, *accidents*, *substances*, *substrata*, *essence*, the *adjunct natures* of things, &c. &c. And will, I doubt not, chearfully proceed with me, in some future conversation, to "a very different sort of logick and critick than what we have been hitherto acquainted with." Of which, a knowledge of the nature of the language and of the meaning of words, is a necessary forerunner.

F. That must be seen hereafter. But, if this be the case with adjectives, whence arise the different sorts of terminations to different adjectives; when one sort of termination would have answered the purpose of attribution? Why have we adjectives ending in *ly*, *ous*, *ful*, *some*, *les*, *ish*, *&c?* For you have taught me that terminations are not caprici-

" quoique placés dès leur origine dans l'etat de dependance et
" de *soumission*, ils ne laissent pas que d'etre par leurs couleurs
" et par leur magnificence une des plus brillantes parties de la
" parole, un champ fertile pour la poesie, une ressource delicate
" pour les grands orateurs, et le point capital des mediocres."

ously or fortuitously employed; though you will not allow them to be often the original and mere productions of art.

H. Adjectives with such terminations are, in truth, all *compound* words: the termination being originally a word added to those other words, of which it now seems merely the termination; though it still retains its original and distinct signification. These terminations will afford sufficient matter for entertainment to etymologists, which is not necessary for our present investigation. They are now more numerous in our language than they were formerly: because our authors have not been contented only to supply our defects by borrowing adjectives which we wanted in our language: but they have likewise borrowed and incorporated many *adjective terminations* which we did not want, being before in possession of correspondent terminations of our own, which answered the same purpose with those which they have unnecessarily adopted. So that we have now in some words a choice of different terminations by which to express one and the same idea: such as, *bountiful* and *bounteous*, *beautiful* and *beauteous*, *joyful* and *joyous*, &c. Which choice is indeed of advantage to the variety and harmony of the language, but is unphilosophical and unnecessary.

F. In the course of our conversation, besides noticing the defect of our own antient language, from a paucity of adjectives; you have been pleased (I know not on what foundation) to suppose that the want of an adjective termination was origi-

nally the case with all terms in the rude state of all languages. But this is only your supposition in order to support your own theory. Does there, from all antiquity, remain a single instance, or even the mention or suspicion of an instance, of any language altogether without *adjectives?*

H. Though nothing of the kind should remain, it will not in the least affect my explanation nor weaken my reasoning.

F. But, if there were such an instance; or even any traditional mention made of such a circumstance; it would very much strengthen your argument in my opinion, and more readily induce my assent.

H. I suppose you are not so obstinately attached to antiquity, but that a modern instance would answer the purpose as well.

F. Any instance of the fact from sufficient authority.

H. Then I believe I can suit you.....Doctor Jonathan Edwards, D. D. Pastor of a church in New-Haven, in "observations on the language of "the MUHHEKANEEW Indians, communicated to "the Connecticut society of Arts and Sciences: "published at the request of the society, and "printed by Josiah Meigs, 1788."

Gives us the following account.

"When I was but six years of age, my father "removed with his family to Stockbridge, which "at that time was inhabited by Indians almost "solely. The Indians being the nearest neigh-"bours, I constantly associated with them; their

"boys were my daily school-mates and play-"fellows. Out of my father's house, I seldom "heard any language spoken beside the Indian. "By these means I acquired the knowledge of that "language, and a great facility in speaking it: it "became more familiar to me than my mother-"tongue. I knew the names of some things in "Indian, which I did not know in English: even "all my thoughts ran in Indian; and though the "true pronunciation of the language is extremely "difficult to all but themselves, they acknowledg-"ed that I had acquired it perfectly; which, as "they said, never had been acquired before by "any Anglo-American."

After this account of himself, he proceeds,

"The language which is now the subject of "observation, is that of the *Muhhekaneew*, or "Stockbridge Indians. They, as well as the tribe "at New London, are by the Anglo-Americans "called *Mohegans*. This language is spoken by "all the Indians throughout New England. Every "tribe, as that of Stockbridge, of Farmington, of "New London, &c. has a different dialect; but "the language is radically the same. Mr. Elliot's "translation of the Bible is in a particular dialect "of this language. This language appears to be "much more extensive than any other language "in North America. The languages of the Dela-"wares in Pennsylvania; of the Penobscots, bor-"dering on Nova Scotia; of the Indians of St. "Francis, in Canada; of the Shawanese, on the "Ohio; and of the Chippewaus, at the westward

" of Lake Huron; are all radically the same with the " *Mohegan.* The same is said concerning the " languages of the Ottowaus, Nanticooks, Munsees, Menomonees Messisaugas, Saukies, Ottagaumies, Killistinoes, Nipegons, Algonkins, " Winnebagoes, &c. That the languages of the " several tribes in New England, of the Delawares, " and of Mr. Elliot's Bible, are radically the same " with the *Mohegan,* I assert from my own knowledge."

Having thus given an account of himself, and of his knowledge of the language; of the extensiveness of this language; and of a translation of a Bible into this language; he proceeds (in page 10) to inform us, that

" The *Mohegans* have no *adjectives* in all their " language. Although it may at first seem not " only singular and curious, but impossible, that a " language should exist without *adjectives,* yet it is " an indubitable fact."

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, &c.

CHAP. VII.

OF PARTICIPLES.

F. LET us proceed, if you please, to the PARTICIPLE: which, you know, is so named because ...."partem capit a nomine, partem a verbo."...."Ortum a verbo, says Scaliger, traxit secum "tempora et significationem, adjunxitque generi "et casibus."...."Ut igitur mulus, says Vossius, "asini et equæ, unde generatur, participat indolem; "ita hujus classis omnia, et nominis et verbi par-"ticipant naturam: unde, et meritò, *participia* "nominantur."

I have a strong curiosity to know how you will dispose of this *mule*, (this *tertium quid*,) in English; where the participle has neither *cases* nor *gender*; and which (if I understood you rightly some time since) you have stripped also of *time*. We certainly cannot say that it is, in English,...."Pars orationis "cum tempore et *casu*:" or,...."Vox variabilis "per *casus*, significans rem cum tempore." Indeed since, by your account, it takes nothing from the verb, any more than from the noun; its present name ought to be relinquished by us: for at all events it cannot be a PARTICIPLE in English. This however will not much trouble you: for, though Scaliger declares the PARTICIPLE to exist

in language " necessitate quadam ac vi naturæ;" you by denying it a place amongst the parts of speech, have decided that it is not a *necessary* word, and perhaps imagine we may do as well without it.

H. I fear you have mistaken me. I did not mean to deny the adsignification of *time* to ALL the participles; though I continue to withhold it from that which is called the *participle present*.

F. All the participles! Why, we have but *two* in our language....The present and the past.

H. We had formerly but two. But so great is the convenience and importance of this useful *abbreviation;* that our authors have borrowed from other languages and incorporated with our own, *four* other participles of equal value. We are obliged to our old translators for these new participles. I wish they had understood what they were doing at the time: and had been taught by their wants, the nature of the advantages which the learned languages had over ours. They would then perhaps have adopted the *contrivance* itself into our own language: instead of contenting themselves with taking individually the terms which they found they could not translate. But they proceeded in the same manner with these new participles, as with the new adjectives I before mentioned to you: they did not *abbreviate* their own language in imitation of the others; but took from other languages their *abbreviations* ready made. And thus again the foreigner, after having learned all our English verbs, must again have recourse to other languages

in order to understand the meaning of many of our participles.

I cannot however much blame my countrymen for the method they pursued: because the very nations who enjoyed these advantages over us, were not themselves aware of the nature of what they possessed: at least so it appears by all the accounts which they have left us of the nature of speech; and by their distribution and definitions of the parts of which it is composed: and their posterity (the modern Greeks and the Italians) have been punished for the ignorance or carelessness of their ancestors, by the loss of great part of these advantages: which I suppose they would not have lost, had they known what they were.

As for the term PARTICIPLE, I should very willingly get rid of it: for it never was the proper denomination of this sort of word. And this improper title, I believe, led the way to its faulty definition: and both together have caused the obstinate and still unsettled disputes concerning it; and have prevented the improvement of language, in this particular, generally through the world.

The elder Stoics called this word..... "*modum* "*verbi casualem.*" And, in my opinion, they called it well: except only that, instead of *casualem*, they should have said *adjectivum*: for the circumstance of its having *cases* was only a consequence of its *adjection*. But this small error of theirs cannot be wondered at in them, who, judging from their own transposed language, had no notion of a *noun*, much less of an *adjective* of any kind, without *cases*.

I desire therefore, instead of PARTICIPLE, to be permitted to call this word generally a *verb adjective*. And I call it by this new name; because I think it will make more easily intelligible what I conceive to be its office and nature.

This kind of word, of which we now speak, is a very useful *abbreviation:* for we have the same occasion to *adjective* the VERB as we have to *adjective* the NOUN. And, by means of a distinguishing termination, not only the simple *verb* itself, but every *mood*, and every *tense* of the verb, may be made *adjective*, as well as the *noun*. And accordingly some languages have *adjectived* more, and some languages have *adjectived* fewer of these *moods* and *tenses*.

And here I must observe that the *moods* and *tenses* themselves are merely *abbreviations:* I mean that they are nothing more than the circumstances of *manner* and *time*, added to the *verb* in some languages by distinguishing terminations.

When it is considered that our language has made but small progress, compared either with the Greek or with the Latin (or some other languages) even in this *modal* and *temporal* abbreviation; (for we are forced to perform the greatest part of it by what are called *auxiliaries*, i. e. separate words signifying the added circumstances;) when this is considered; it will not be wondered at, that the English, of itself, could not proceed to the next *abbreviating* step, viz. of *adjectiving* those first *abbreviations* of *mood* and *tense*, which our language had not: and that it has therefore been obliged to

borrow many of the advantages of this kind which it nows enjoys, either *mediately* or immediately from those two first-mentioned languages. And when it is considered, that the nature of these advantages was never well understood, or at least not delivered down to us, even by those who enjoyed them; it will rather be matter of wonder that we have adopted into our language so many, than that we have not taken all.

This sort of word is therefore by no means the same with a *noun adjective* (as Sanctius, Perizonius and others after them have asserted.) But it is a *verb adjective*. And yet what Perizonius says, is true...."Certè omnia quæ de nomine adjectivo "affirmantur, habet participium." This is true. The participle has all that the noun adjective has: and for the same reason, viz. for the purpose of *adjection*. But it has likewise something *more* than the *noun adjective* has: because the *verb* has something more than the *noun*. And that *something more*, is not (as Perizonius proceeds to assert) only the adsignification of *time*. For every *verb* has a signification of its own, distinct from *manner* and *time*. And language has as much occasion to *adjective* the distinct signification of the *verb*, and to *adjective* also the mood, as it has to *adjective* the *time*. And it has therefore accordingly *adjectived* all three....the distinct signification of the simple *verb*; and the *verb* with its *moods*; and the *verb* with its *tenses*. I shall at present notice only *six* of these *verb adjectives* which we now employ in English: viz. The simple verb itself adjective; two adjective tenses; and three adjective moods.

Bear patiently with my new terms. I use them only by compulsion. I am chiefly anxious that my opinion may be clearly understood; and that my errors (if they are such) may plainly appear without any obscurity or ambiguity of expression: by which means even my errors may be useful.

We had formerly in English only the simple *verb adjective:* and the *past tense adjective.* In addition to these two, we have now the convenience of four others. Which I must call

The *potential mood active, adjective;*
The *potential mood passive, adjective;*
The *official mood passive, adjective;*
And The *future tense active, adjective.*

Still have patience with me; and, I trust, I shall finally make myself clearly understood.

And first for our simple *verb adjective.* It was formerly known in our language by the termination *-and.* It is now known by the termination *-ing.*

As the *noun adjective* always signifies ALL that the *unadjectived noun* signifies, and no more (except the circumstance of *adjection:)* so must the *verb adjective* signify ALL that the *unadjectived verb* signifies, and no more (except the circumstance of *adjection.*) But it has been usual to suppose that with the *indicative mood* (as it is called) is conjoined also the signification of the *present time,* and therefore to call it the *indicative mood, present tense.* And if it were so, then indeed the word we are now considering, besides the signification of the *verb,* must likewise adsignify some *manner* and the *present time:* for it would then be the *present tense*

adjective, as well as the *indicative*
But I deny it to be either. I deny the
time (or any *time*) or any *manner*, is
that which is called (improperly) the
mood present tense. And therefore its
is merely the *verb*......*indicative*, if you
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pinion, are compelled to acknowledge,
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rem ipsam."

ım autem participiorum magis *promiscuus*
do est usus; tum quia nomina sunt, et
dhibentur *sine ullo temporis respectu aut*
tione; quando scil. ejus distinctio *non*
ur."

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ne quis præcipuam putet, sæpissime
ır *neglecta*, immo *plane extincta.*"

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QUIA"....(Having by compulsion ad-
ıe fact, now come the shallow and
pretences) "QUIA in præterita illa re,
gesta est, *præsens fuit:* et in futura, item
erit."

ırrendum denique ad illud etiam,....*præ-*
peri pro *extremo præteriti* temporis puncto,
o futuri."

nientes dicuntur, non illi tantum qui in
sunt, sed et qui jam *pervenerunt* in locum

adjective, as well as the *indicative mood adjective*. But I deny it to be either. I deny that the *present time* (or any *time*) or any *manner*, is signified by that which is called (improperly) the *indicative mood present tense*. And therefore its proper name is merely the *verb......indicative*, if you please: i. e. *indicative* merely of being a *verb*.

And in this opinion (viz. that there is no adsignification of *manner* or *time* in that which is called the *indicative mood:* and no adsignification of *time* in that which is called the *present participle)* I am neither new nor singular: for Sanctius both asserted and proved it by numerous instances in the Latin. Such as,

"Et *absui proficiscens* in Græciam." *Cic.*

"Sed postquam amans *accessit* pretium *pollicens*." *Terent.*

"Ultro ad eam *venies indicans* te amare." *Terent.*

"Tum ayri inter se *dimicant indurantes* attritu arborum costas." *Plin.*

"Turnum *fugientem* hæc terra *videbit*." *Virg.*

In the same manner we say,

"The sun *rises* every day in the year."

"Justice *is* at all times mercy."

"Truth *is* always one and the same from the "beginning of the world to the end of it."

Neither *time* nor *manner* is signified by the *indicative* in these sentences.

Again,....."The *rising* sun always gladdens the "earth."

"Do justice, justice *being* at all times, mercy."

"My argument *is* of no age nor country, truth "*being* always the same, from the beginning of "the world to the end of it."

In *rising* and *being* (though called *present participles*) there is evidently here no adsignification of *time*.

Scaliger saw plainly the same. He says..... "*Modus* non fuit necessarius: unus enim tantum "exigitur ob veritatem, *indicativus*. Cæteri autem "*ob commoditatem* potius."

And even Perizonius and others who maintain a contrary opinion, are compelled to acknowledge, that...." *Indicativus* adhibetur ad indicandam *sim*-"*pliciter rem ipsam*."

"Horum autem participiorum magis *promiscuus* "aliquando est usus; tum quia nomina sunt, et "sæpe adhibentur *sine ullo temporis respectu aut* "*designatione;* quando scil. ejus distinctio *non* "*requiritur*."

"Hæc ipsa autem res, *h. e.* adsignificatio tem-"poris, ne quis præcipuam putet, sæpissime "reperitur *neglecta*, immo *plane extincta*."

"Animadvertendum est, uno in commate sæpe "diversa notari tempora, atque adeo *præsens verè* "*paricipium* posse accedere omnibus omnino pe-"riodis, in quibus etiam de *præterita* et *futura* re "agitur. Quia"....(Having by compulsion admitted the fact, now come the shallow and shuffling pretences) "Quia in præterita illa re, "quum gesta est, *præsens fuit:* et in futura, item "*præsens erit*."

"Recurrendum denique ad illud etiam,....*præ*-"*sens* haberi pro *extremo præteriti* temporis puncto, "et *primo futuri*."

"*Advenientes* dicuntur, non illi tantum qui in "itinere sunt, sed et qui jam *pervenerunt* in locum

"ad quem tendebant, et *speciem advenientis* adhuc "retinent."

Præsens....quia præsens *fuit*, et præsens *erit!*

Præsens....extremum præteriti punctum, et primum futuri!

Advenientes....qui pervenerunt!

These shabby evasions are themselves sufficient argument against those who use them. A common termination (i. e. a coalesced word) like every other word, must always convey the same distinct meaning; and can only then be properly used, quando distinctio requiritur. What sort of word would that be, which, (used too with propriety) sometimes had a meaning, and sometimes had not a meaning, and sometimes a different meaning?

Thus stands the whole matter. *Case, gender, number*, are no parts of the NOUN. But as these same circumstances frequently accompany the noun, these circumstances are signified by other words expressive of these circumstances: and in some languages these words by their perpetual use have coalesced with the noun: their separate signification has been lost sight of (except in their proper application;) and these words have been considered as mere artificial terminations of the NOUN.

So, *mood, tense, number, person*, are no parts of the VERB. But these same circumstances frequently accompanying the verb, are then signified by other words expressive of these circumstances: and again, in some languages, these latter words, by their perpetual recurrence, have coalesced with the verb; their separate signification has been lost sight of (except in their proper application;) and these

words have been considered as mere artificial terminations of the VERB.

The proper application of these coalesced words, or terminations, to *nouns*, has been called *declension:* and to *verbs*, has been called *conjugation.* And perhaps this arrangement and these denominations may have greatly contributed to withdraw us from a proper consideration of this matter: for we are all very apt to rest satisfied with a name, and to inquire no farther.

And thus have I given you my opinion concerning what is called the *present participle.* Which I think improperly so called; because I take it to be merely the simple verb *adjectived*, without any adsignification of *manner* or *time*.

H. Now then let us proceed to the *past participle*, which you chuse to call the *past tense adjective.*

F. As far as relates to what is called the *indicative mood*, and consequently to its *adjective*, the *participle present;* you have seen that, so far, Sanctius and I have travelled in perfect accord together. But here again I must get out at Hounslow(6). I cannot proceed with him to the exclusion of the other *moods* and *tenses:* for, in Latin, they have distinct terminations, and in English, termination and auxiliaries, signifying the circumstances

(6) This is a political allusion; when the anthor was accused of a crime for being an advocate of reform and an enemy to parliamentary corruption; on being questioned as to his share in the political proceedings of which the late Mr. Pitt was also a participator; Tooke said that no doubt some reformers might wish to go as far as Windsor, but he would not accompany them beyond *Hounslow*. Windsor is the royal residence; *Hounslow*, a place noted for robbery and gibbets.

AMER. EDIT.

adjective of the *noun)* merely by adding its article ος. η. ον. to the third person of the *past tense*.

Amavit, *amavitus*, *amavtus*, *amatus*.
Docuit, *docuitus*, *docitus*, *doctus*.
Legit, *legitus*, *legtus*, *lectus*.
Audivit, *audivitus*, *audivtus*, *auditus*.

And that this *past participle* is merely the *past tense adjective;* that it has merely the same meaning as the *past tense*, and no other; is most evident in English: because, in the same manner as we often *throw* one *noun substantive* to another *noun substantive*, without any change of termination to shew that it is so intended to be *thrown;* we are likewise accustomed to use the *past tense* itself without any change of termination, instead of this *past participle:* and the *past tense* so used, answers the purpose equally with the *participle*, and conveys the same meaning.

Dr. Lowth, who was much better acquainted with Greek and Latin than with English, and had a perfectly elegant Greek and Latin taste, finds great fault with this our English custom; calls it *confusion*, *absurdity*, and a *very gross corruption;* pronounces it *altogether barbarous*, and *wholly inexcusable;* and complains that it...." is too much " authorized by the example of some of our best " writers." He then gives instances of this inexcusable barbarism from Shakespear, Milton, Dryden, Clarendon, Atterbury, Prior, Swift, Addison, Misson, Bolingbroke, Pope, and Gay. And if he had been pleased to go farther back than Shakespear, he might also have given instances of the same

of *manner* and *time*. Nor, consequently, can I consent to exclude the other *participles*, which are indeed merely those *moods* and *tenses*, *adjectived;* and do truly therefore adsignify *manner* and *time*. The *manner* being *adjectived* as well as the *time* (i. e. the *mood* as well as the *tense;*) and both for the same reason, and with the same convenience and advantage. In our own language these *manners* and *times* are usually (but not always) signified by words distinct from the *verb*, which we call *auxiliaries*. In some other languages they are signified also by words, different indeed from the *verb*, but which have coalesced with the *verb*, and are now considered merely as terminations; equally *auxiliary* however with our *uncoalescing* words, and used for the same purpose.

I hold then that we may and do *adjective* the simple *verb* without adsignification of *manner* or *time:* that we may and do *adjective* the *verb* in conjunction with an expressed *time:* and that we may and do *adjective* the *verb* in conjunction with an expressed *manner*. I hold that all these are greatly and equally convenient for the *abbreviating* of speech: and that the language which has more of these conveniences does so far forth excel the language which has fewer.

The *past participle*, or the *past tense adjective*, our language has long enjoyed; and it is obtained (as we also *adjective* the *noun)* by adding *en* or *ed* to the *past tense* of the verb. The Latin makes an *adjective* of the *past tense* (as it also makes an

adjective of the *noun)* merely by adding its article *ος. η. ον.* to the third person of the *past tense.*

Amavit, *amavitus*, *amavtus*, *amatus.*

Docuit, *docuitus*, *docitus*, *doctus.*

Legit, *legitus*, *legtus*, *lectus.*

Audivit, *audivitus*, *audivtus*, *auditus.*

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from *every* writer in the English tongue. It is the idiom of the language. He is therefore undoubtedly in an error, when he says that....“ This abuse has “ been long growing upon us, and is continually “ making further incroachments.” For, on the contrary, the custom has greatly decreased: and as the Greek and Latin languages have become more familiar to Englishmen, and more general; our language has continually proceeded more and more to bend and incline to the rules and customs of those languages. And we have greatly benefited by those languages; and have improved our own language, by borrowing from them a more *abbreviated* and compact method of speech. And had our early or later authors known the nature of the benefits we were receiving; we might have benefited much more extensively.

However we shall be much to blame, if, with Dr. Lowth, we miss the advantage which our less cultivated language affords us by its defects: for by those very defects it will assist us much to discover the nature of human speech, by a comparison of our own language with more cultivated languages. And this it does eminently in the present instances of the *past participle* and the *noun adjective*. For, since we can and do use our *noun* itself *unaltered*, and our *past tense* itself *unaltered*, for the same purpose and with the same meaning, as the Greek and Latin use their *adjective* and their *participle*; it is manifest that their *adjective* and *participle* are merely their *noun* and *past tense*, *adjectived*.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, &c.

CHAP. VIII.

THE SAME SUBJECT CONTINUED.

F. WELL: now for your four* *abbreviations:* which, you say, we have adopted from those other languages.

H. That which I call the *potential passive adjective* is that which our antient writers first adopted; and which we have since taken in the greatest abundance: not led to it by any reasoning, or by any knowledge of the nature of the words; but by their great practical convenience and usefulness. I mean such words as the following, whose common termination has one common meaning.

Admissible	Audible	Incredible
Affable	Cognizable	Culpable
Ineffable	Incombustible	Despicable
Inaccessible	Incompatible	Indivisible
Amiable	Contemptible	Indubitable
Arable	Incorrigible	Eligible
Inexplicable	Invincible	Soluble
Infallible	Irrefragable	Tangible
Feasible	Irremissible	Tenable
Inflexible	Irascible	Intolerable
Formidable	Laudable	Tractable
Fusible	Legible	Vendible
Heritable	Liable	Visible

Impregnable	Malleable	Vulnerable
Indefatigable	Incommensurable	&c.
Indefeisible	Immutable	
Indelible	Noble	As well as the
Inamissible	Palpable	contracted
Inevitable	Penetrable	
Immiscible	Imperceptible	Missile
Inimitable	Impracticable	Docile
Inexorable	Implacable	Ductile
Inexpugnable	Plausible	Projectile
Insatiable	Pliable	Frail
Inscrutable	Portable	Facile,
Intelligible	Possible	&c.
Interminable	Probable	
Investigable	Sensible	

These words, and such as these, our early authors could not possibly translate into English, but by a periphrasis. They therefore took the words themselves as they found them: and the same practice, for the same reason, being followed by their successors; the frequent repetition of these words has at length naturalized them in our language. But they who first introduced these words, thought it necessary to explain them to their readers: and accordingly we find in your manuscript New Testament, which (whoever was the translator) I suppose to have been written about the reign of Edward the third;(w) in that manuscript

(w) I suppose it to be about this date; amongst other reasons, because it retains the Anglo-Saxon *theta*, the ambiguous ȝ, and the ı without a point over it. But I am not sufficiently conversant with manuscripts to say when the use of these characters ceased.

we find an explanation accompanying the words of this sort which are used in it. And this circumstance sufficiently informs us, that the adoption was at that time but newly introduced.

"I do thankingis to God up on the *unenarrable*, or *that may not be told*, gifte of hym."

2 Corinthies, cap. 9.

"Thanks be unto God for his *unspeakable* gift."

Modern Version, verse 15.

"Whom whanne ye han not seyn ye louen, in
"to whom also now ye not seynge bileuen, forsoth
"ye bileuynge shulen haue ioye with outeforth in
"gladnesse *unenarrable that may not be teld out.*"

1 *Petir, cap.* 1.

"Whom having not seen, ye love; in whom,
"though now ye see him not, yet believing, ye
"rejoice with joy *unspeakable.*"

Modern, verse 8.

"From hennesforth brithren, whateuer thingis
"ben sothe, whateuer thingis chaist, whateuer
"thingis iust, whateuer thingis holi, whateuer
"thingis *amyable*, or, *able to be louyd.*"

Philippensis, cap. 4.

"Finally, brethren, whatsoever things are true,
"whatsoever things are honest, whatsoever things
"are just, whatsoever things are pure, whatsoever
"things are *lovely.*"

Modern, verse 8.

"The whiche is not maid up the lawe of fleshly
"maundement: but up vertu of lyf *insolible*, or,
"*that may not be undon.*" *Ebrewis, cap,* 7.

What say you to such as these?

Abominable	Convenable	Miserable
Accordable	Culpable	Pleasurable
Agreable	Customable	Profitable
Amicable	Delectable	Proportionable
Available	Discordable	Reasonable
Capable	Durable	Risible
Charitable	Entendable	Semblable
Colourable	Favourable	Vengeable
Comfortable	Forcible	Veritable
Concordable	Honourable	&c.
Conducible	Inclinable	

And the French have a multitude besides, such as *secourable*, &c. which we have not adopted from them.

H. All this is very true. But what says Scaliger of these *verbals in bilis?*....“Recentiores audacter “nimis jam *actus* significationem attribuere, idque “frivolis sane argumentis. Auxere errorem per-“tinaciâ. Poeticâ licentiâ dictum est *penetrabile*, “*active*.” *De causis, lib.* 4, *cap.* 98.

Scaliger speaks of their *frivolous* arguments; but I have never yet seen any attempt at any argument whatever on the subject. They bring some examples indeed of an active use of some words in *bilis*. From good authors they are very few indeed: from Virgil one word: two from Terence; one from Livy; one from Tacitus: one from Quintus Curtius; one from Valerius Maximus: they produce abundance from Plautus, who used such words as *voluptabilis*, *ignorabilis*, &c. And after the Latin language became corrupted; in its decay, we meet

with heaps of them. It is in the terminations chiefly that languages become corrupted: and I suppose the corruption arises from not having settled or well understood the meaning and purpose of those terminations.

Had the Latin grammarians been contented with the old Stoic definition of *modus verbi casualis*, these *verbals* might very well have been ranged with their *participles;* but when they defined the principle to be a word *significans cum tempore*, these verbals were necessarily excluded: and to retain the participle *present*, as they called it, they were compelled obstinately, against all reason and evidence, to maintain that there was a signification of *time*, both in the indicative and in its adjective the present participle; although there was no termination or word added to the indicative of the verb, by which any *time* could be signified. With equal reason might they contend, that the same word with the termination, *bilis*, was properly used to signify indifferently two almost opposite ideas: viz. *to feel*, or, *to be felt; to beat*, or, *to be beaten:* which would be just as rational, as that the same word should be purposely employed in speech, to signify equally the horse which is ridden, and the man who rides him. Words may undoubtedly, at some times and by some persons, be so abused: and too frequently they are so abused. And when any word or termination becomes *generally* so abused, it becomes useless; and in fact ceases to be a word: for that is not a word, whose signification is unknown. A few of these corruptions

may be borne in a language, and the context of the sentence may assist the hearer to comprehend the speaker's meaning; but when the bulk of these terminations in a language becomes generally so corrupted; that language is soon broken up and lost: and to supply the place of these corrupted words or terminations, men are forced to have recourse again to other words or terminations which may convey distinct meanings to the hearer.

Scaliger, distinguishing properly between *ilis* (he should have said *bilis:* for the B is important to this termination) and *ivus*, instances a similar distinction and convenience in the Greek language, viz. αισθητον and αισθητικον. And this instance ought to make an Englishman blush for his countrymen; whose ignorance commonly employs the corresponding word to αισθητον, SENSIBLE, in three different meanings; although (thanks to our old translators) we have now in our language, three distinct terminations for the purpose of distinction: we have *senseful*;....*sensitive*;....*sensible*;....*sensevole*;....*sensitivo*;....*sensible*;....full of sense;.... which can feel;....which may be felt. Yet it is not very uncommon to hear persons talk of...." A *sensible* man, who is very *sensible* of the cold, and " of any *sensible* change in the weather(x)."......

(x) " If acts of parliament were after the old fashion penned " by such only as perfectly knew what the common law was " before the making of any act of parliament concerning that " matter, as also how far forth former statutes had provided " remedy for former mischiefs and defects discovered by expe- " rience; then should very few questions in law arise, and the " learned should not so often and so much perplex their heads

I wish this were a solitary instance in our language; but this abuse, like the corrupt influence of the crown, (in the language of parliament twenty years ago) has increased, is increasing, and ought to be diminished. Much of this abuse in our speech we owe to the French: whom, however, it would be ungrateful in us to reproach with it; because I believe we owe likewise to these same French, all the benefit of all these abbreviations which we have borrowed: for though it is true that they proceed originally from the Latin; yet we have them mediately through the Italian and the French. And we ought to be contented, as the French also ought with their revolution, to take the good and the bad together. Especially if, as in both cases, the good preponderates beyond all comparison over the bad: and more especially still, if we may retain the benefit, and avoid the future mischief.

The words in *ble* which you have opposed to me, we have taken from the French, who took them corruptly from the Italian. And it happened in this manner. Our Anglo-Saxon *full*, which with Germans is *vol*, became the Italian *vole:* and there was something in the sound of *vole* so pleasing to an Italian ear; that many of their authors (led by their ears and not by their understanding, without any occasion for it, deciding on its propriety by

" to make atonement and peace, by construction of law, between " INSENSIBLE and disagreeing words, sentences and provisoes, " as they now do." *Coke*, 2 *Rep. pref.*

the sound and not by the signification) added it as a termination to many of their words; not only where the signification suited, but often where it did not: and amongst others, Cardinal Bembo in particular is much and justly ridiculed, for his very injudicious and wholesale application of this termination(y).

Hence the Italian words,

Abominevole	Aggradevole	Capevole
Accordevole	Amichevole	Caritatevole

(y) " A fin de ne rien laisser en arriere, tant qu' il me sera " possible, je leur repondray a ce en quoy ils semblent avoir " quelque couleur de pretendre leur langue avoir de la *gentillesse* " que la nostre n' ha point. Ils disent donc qu' ils ont quelques " terminaisons de noms fort *plaisantes* et *gentiles*, desquelles nous " sommes destituez. Et la principale de celles qu' ils mettent " en avant, c' est des mots qui finissent en *ole:* comme *piacevole*, " *favorevole*. Ie confesse que ceste terminaison est *belle:* mais " je di qu' une chose belle perd sa grace quand on en abuse. " Or qu' ainsi soit que quelquesuns en abusent, il appert par la " controverse qui est entre eux touchant le mot *capevole*, et " quelques autres. Car tous reçoivent bien *favorevole*, *piacevole*, " *amorevole*, *laudevole*, *honorevole*, *biasmevole*, *solazzevole*, et " plusieurs semblables: mais quant a *capevole*, et quelques " autres, ils ne sont pas reçeus de tous. Car aucuns disent " qu' en ce mot *capevole* on abuse de ceste terminaison *ole*, et " qu' il faut dire *capace*. Or quant a *capevole* je sçay bien que " leur Bembo en use au premier livre du traittéç intitulé *Le* " *Prose*. Mais on peut dire qu'il ne s'en faut pas fier a luy: " pource qu' il usoit tant des mots ayans ceste terminaison " qu' il s' en rendoit ridicule.

" Or est il certain que comme Bembo usoit trop de ces mots, " de sorte qu' il rendoit leur beauté ennuyeuse, et luy faisoit " perdre sa grace; quelques autres aussi ont faict, et aucuns " encore aujourdhuy font le mesme."

Henry Estiene, De la precellence, &c. pag. 54.

Colorevole	Durevole	Profittevole
Conducevole	Inchinevole	Proporzionevole
Confortevole	Intendevole	Ragionevole
Concordevole	Favorevole	Ridevole
Convenevole	Forzevole	Sembievole
Colpevole	Onorevole	Valevole
Constumevole	Miserevole	Vendichevole
Dilettevole	Memorevole	Veritevole
Discordevole	Piacevole	Soccorevole, &c.

Which the French by a most slovenly pronunciation, not distinguishing between *bile* and *vole*, have transformed into.......Abominable, agreeable, amicable, capable, charitable, confortable, convenable, coupable, delectable, durable, favourable, forcible, honourable, miserable, memorable, profitable, proportionable, raisonable, risible, semblable, valable, vengeable, veritable, secourable, &c.

In this manner our own word *full*, (passing through the German, the Italian, and the French,) comes back to us again under the corrupt shape of *ble:* and in that shape to the great annoyance of its original owners: for it tends to confound those terminations, whose distinct application and employment are so important to the different and distinct purposes of speech.

Besides these corruptions of *vole*, we have many other corrupt terminations in *ble*, which are blemishes in the language; and which I am persuaded would not have happened to it, had the *verbals in bilis*, their proper use, and their great advantage been previously understood. *Duplum*,

triplum, *humile*, *tabula*, *fabula*, *rabula*, *syllaba*, *parabola*, *biblium*, *quidlibet*, *vestibulum*, *ambulare*, *dissimulare*, *scribillare*, *tremulare*, &c. &c. *tuimelen*, *grommelen*, *kruimelen*, *rommelen*, *fommelen*, *mompelen*, *kabel*, *bobbel*, *stoppel*, &c. &c. would never have been corrupted by us to....*double*, *treble*, *humble*, *table*, *fable*, *rabble*, *syllable*, *parable*, *bible*, *quibble*, *vestible*, *amble*, *dissemble*, *scribble*, *tremble*, &c. *tumble*, *grumble*, *crumble*, *fumble*, *mumble*, *cable*, *bubble*, *stubble*, &c. &c. But, as B. Jonson did well write the word *syllabe*, and not *syllable;* so we should have taken care to give to all the other words, terminations which would not have interfered with this important abbreviation. We should never have seen such monsters in our language, as shapeable, sizeable, *companionable*, *personable*, *chanceable*, *accustomable*, *merciable*, *behoveable*, &c. which disgrace the writings of some otherwise very excellent authors.

F. Do you then propose to reform these abuses?

H. Reform! God forbid. I tremble at the very name of *reform*. The Scotch and the English lawyer in conjunction, *(Pitt)* and *(Dundas)* with both the Indies in their patronage, point to the *Ecce Homo* with a sneer; and insultingly bid us.... "behold the fate of a reformer!"

No: With our eyes open to the condition of them all, you know that your friend Bosville and I have entered into a strict engagement to belong for ever to the established government, to the established church, and to the established language of our country: because they are established. Establish

what you please: do but establish; and, whilst that establishment shall last, we shall be perfectly convinced of its propriety.

No: I shall venture no farther than to explain the nature and convenience of these abbreviations. And I venture so far, only because our religious and devout [*parliament*] have not yet passed an act to restrain me individually to the liturgy (as a sort of *half sacrament)* and to forbid my meddling with any words out of it.

F. However fearful and backward you may be, or pretend to be, upon the occasion, I do not think a slow reform either dangerous or difficult or unlikely in this particular. Your principle is simple and incontestable:....one word or one termination should be used with one signification and for one purpose([z]).

([z]) "Unum vero imprimis observandum est: propterea "quod significatorum multitudo uni eidemque voci attributa "sæpius est, aut scribentium autoritate, aut prodentium curioso "judicio; principem omnium significatum indagari oportere "censeo; ad quem tanquam ad tesseram, signaque cæteras "reducere legiones: sed propositis semper caussis, sine quibus "tam stulte credimus, quam arroganter profitemur. Fuerunt "autem doctissimi, multarumque literarum viri, qui propterea "quod nimis multa variis observationibus comperta scivissent, "multa item significatorum monstra uni eidemque voci designarunt. Quorum opera tantum abest ut commoda sit, ut "maxime etiam libri adversetur inscriptioni. Nam specioso "titulo de sermonis proprietate edidissent; nihil minus quam "quod profitebantur, effecere: unius nanque vocis una tantum "sit significatio propria ac princeps: cæteræ aut communes "aut accessoriæ, aut etiam spuriæ."

Scaliger, de caussis, lib. 13, *cap.* 192, 193.

By the importation of *ble* or *able* into the language, we have gained a manifest advantage. Indeed this termination, because eminently useful, has become so familiar even to the most illiterate of our countrymen that, by the force of analogy alone, they frequently apply it (and with perfect propriety too, as to its signification) to words originally English. A custom however which, though useful, is not hitherto approved by authors of credit: although some of them too have sometimes given it the sanction of their example. Thus Chillingworth does not disdain to use *knowable*, *understandable*, *bearable*, &c. Many others of our best authors have done the same. But, however great the authority which sanctions some of these applications of this termination, the practice has never been received into approved usage: which yet, I think, it might be universally, and with advantage to the language.

I think too that we might, gently and by degrees, get rid of most of those words where the termination *ble* is corruptly and improperly employed. For the word *peaceable*, for instance, we have not the least occasion *peaceful* being altogether as familiar to us. *Deceivable*, *delectable*, and *medicinable* have already given way to *deceitful*, *delightful*, and *medicinal*, *vengeful*, and *forceful* are perpetually used by Dryden; which will justify us for the banishment of *vengeable* and *forcible*. For Biasmevole and Laudevole, *blameable* and *laudable*, Drayton, without any aukwardness, uses *blame-*

ful([a]). I cannot think that *chanceful*, *changeful*, *valueful*, &c. would be received with much difficulty in the place of *chanceable*, *changeable*, *valueable*, &c. Indeed, generally speaking, wherever the Italians have applied *vole* with propriety to their words, we may commonly exchange *ble* for *ful*. I know not indeed what to do with many of those words we have received from them, where the Italians themselves applied *vole* improperly. For *amichevole*, however, (amicable) we might say *friendly*: for *sociable* and *reasonable*; *social rational*: for *solvable* and *colourable*; *solvent* and *apparent*. But I fear there are between twenty and thirty of them, which the united efforts of all our best authors (if authors could ever be united) would not be able to get rid of in a century.

The other corruptions in *ble* which you have mentioned, such as *dissemble*([b]) *vestible*, &c. we might write as they were formerly written, *dissimule*, *vestibule*, &c. And as for those obstinate corruptions which could not, from their constant, familiar and inveterate use, be driven from their usurped stations: the use of them

([a]) " Thy *blameful* lines, bespotted so with sin,
" Mime eyes would cleanse, ere they to read begin."
Drayton, Heroical Epistles, Matilda to K. Iohn.
" Mildness would better suit with majesty,
" Than rash revenge and rough severity.
" O, in what safety temperance doth rest,
" Obtaining harbour in a sovereign breast:
" Which if so *praiseful* in the meanest men,
" In powerful kings how glorious is it then." *Ibid.*

([b]) " The vayne and *dissymuled* sorowe that Fredegund made " for the kynge." *Fabyan, parte* 1, *fol.* 52, *pag.* 2, *col.* 1.

should be avoided as much as possible; they would then be noticed by the meanest etymologists, and would cause no equivocation, mistake nor doubt, though they were not (as they ought to be) written with their original terminations.

H. Take notice, I am not a partner in your proposal. The corruption of most of these words is now so inveterate, that those authors must be very hardy indeed who would risque the ridicule of the innovation: and their numbers and merit must be great to succeed in any reformation of the language: or in any other reformation in England, if reason and truth are the only bribes they have to offer.

F. What is the termination of your *potential active adjective?*

H. We have two terminations in English for this purpose: which is one more than enough. And yet our language has not hitherto availed itself of this useful abbreviation so extensively as it ought to have done. It is by no means familiar or in common use, as the potential passive adjective is; but is chiefly, though not intirely, confined to technical expressions.

For this double termination we are obliged both to the Greek and to the Roman language.

"Duas habuere apud Latinos, (says Scaliger) "totidem apud Græcos terminationes; in *ivus*, "activam, in *ilis*, passivam. Sic Græci αισθητικον, "quod sensu præditum est; αισθητον, quod sensu "percipi potest."

We now employ both these abbreviations in English; as *sensible*, *sensitive*, &c. Of the former abbreviation we have already spoken.

At the dawn of learning in this country, those who became acquainted with the Latin and French authors, perceived (and especially when they came to translate them or to repeat any thing after them) a convenient short method of expression in those languages, with which their own could not furnish them. Finding therefore this peculiarity, and not knowing whence it arose; as they proceeded to be more familiar with those languages, they borrowed the whole Latin and French words in which the *abbreviation* they wanted was contained: instead of using their own periphrastic idiom as formerly, or forming (as they should have done) a correspondent abbreviation in words of their own language. And thus, by incorporating those words, they obtained *partially* (for it extended no farther than the very words adopted) that sort of abbreviation to our language which it had not before.

Wilkins was well aware of the benefit of this method of speech, and proposed to give this advantage to his *philosophical language*, by the means of a *transcendental* particle; though he thought it concerned chiefly the copiousness and elegancy of a language, and mentions its use in the "*abbreviating* "of language" only as a secondary consideration. He likewise saw plainly that the manner in which instituted languages originally obtained this end, was by...." such a kind of composition as doth "alter the *terminations* of words.".....He knew too by his own experience (for he was forced to coin them) that "we have not actually such variety of "words" as he wanted: and he declared it to

proceed from " the defect of language." He should have said *our* language, and not language in general: for though it is true of our language, it is not true of the Latin nor of the Greek. For " that kind " of composition which alters the terminations of " words" being nothing more than the addition of a word; and the addition which the Romans and Greeks made for this purpose, being a word of their own language, whose *force* was consequently known to them; they could, upon occasion, add it to any verb they pleased, and its signification would be evident to all. For, though *ισχυς* and *vis* by frequent use and repetition were corrupted and became in composition *ικος* and *ivus* in this *abbreviation;* yet the analogy which this termination would bear to the other words of the same sort, would justify the application of the same termination to any word where they might chuse to employ it. But that is not the case with us: for, as we have not obtained this abbreviation by " that kind " of composition which alters the terminations of " words" (i. e. by adding to one known word of our own, another known word of our own, expressive of the added circumstance;) but only by adopting some of the *abbreviated* words themselves from other languages, we cannot so easily supply our defects and extend the advantage; unless we go on borrowing fresh abbreviated words, ready made to our hands, from the same sources.

And this will appear plainly to any one who will please to examine our language: for we have not one single word of Anglo-Saxon origin, whose

potential mood active is *adjectived.* Some attempts indeed have been made towards it, but without success: for Wilkins's "*vnwalkative*" (for....one *who cannot walk,)* and other words of the same coinage, have never passed current amongst us. And it is well for the language that they have not, and that the greater part of these new-coined words has been rejected: because the persons who coined them being commonly affected, and always ignorant of the *force* of the *termination* they employed, would very greatly have injured and confounded the language by an improper application of the termination. As Wilkins himself did, when he barbarously applied it to the *noun* QUANTITY; and talked of "*quantitative* pronouns," &c. Had this word succeeded, we should soon have had *quidditative* in our language too; and then the metaphysician would have triumphed over the last remains of common sense amongst us, and would exultingly have told us, that...." *essentia* est primus rerum conceptus " constitutivus vel *quidditativus;* cujus ope cætera, " quæ de re aliqua dicuntur, demonstrari possunt."

All *abbreviations* which we enjoy of this kind, (i. e. the *potenti l active adjective)* are either borrowed from the Latin, and then they terminate in *ive;* as *purgative*, *vomitive*, *operative*, &c. or they are borrowed from the Greek, and then they terminate in *ic;* as *cathartic*, *emetic*, *energetic*, &c.

Hence we have at length (for it was not done all at once, but by slow degrees) adopted into our language such words as the following;

The French have abused these terminations in a most immoderate degree; whose corruptions of this abbreviation we have but partially followed. *missive* (in this use of it) is an old French corruption, adopted by Shakespeare and others[c], and even by Dryden who uses it for *missile* (i. e. *missibile;)* but I think it is no longer current in English. So *imitative* and *opinionative* have formerly been used by Bacon and others; but are no longer in approved use with us. *Relative* has indeed, within my memory, by a ridiculous affectation of false and unfounded accuracy, crept forward into improper use, to the exclusion of *relation*. Certain precise gentlemen will no longer permit us to call our kindred our *relations:* no, but ....our *relatives*. Why? What is the meaning ter-

(c) " Les Atheniens aians supris des courriers du roy " Philippus, ne voulurent oncques souffrir qu'on ouvrist une " MISSIVE qui estoit suscripte, à la royne Olympiade sa femme."

Amyot, Instructions pour ceulx qui manient affaires d'estat.

Thus translated by Philemon Holland, contemporary with Shakespeare, who merely translated Amyot: for in the original, it is επιστολην επιγεγραμμενην ολυμπιαδι.

" The Athenians having surprized king Philips posts and " courriers, would never suffer one of their letters MISSIVE to " be broken open which had the superscription to queene " Olympias my wife."

" Whiles I stood rapt in the wonder of it, came MISSIVES " from the king, who all-hail'd me Thane of Cawdor."

Macbeth, act 1, *sce.* 5, *pag.* 134.

" I wrote to you, when rioting in Alexandria, you
" Did pocket up my letters, and with taunts
" Did gibe my MISSIVE out of audience."

Antony and Cleopatra, pag. 346.

From the Latin....*Aperitive*, *ablative*, *crescive*, *coercive*, *consecutive*, *dative*, *detersive*, *desiccative*, *expletive*, *eruptive*, *genitive*, *inceptive*, *imperative*, *intellective*, *inchoative*, *laxative*, *lucrative*, *lenitive*, *negative*, *nuncupative*, *optative*, *passive*, *progressive*, *prerogative*, *responsive*, *solutive*, *sanative*, *sensitive*, *susceptive*, *transitive*, *vocative*, *visive*, &c.

From the Greek....*Analytic*, *apologetic*, *caustic*, *characteristic*, *cathartic*, *cryptic*, *critic*, *cosmetic*, *dialectic*, *didactic*, *diuretic*, *despotic*, *drastic*, *elastic*, *emetic*, *energetic*, *fantastic*, *gymnastic*, *hypothetic*, *narcotic*, *paralytic*, *peripatetic*, *periphrastic*, *prognostic*, *prophylactic*, *plastic*, *pathetic*, *prophetic*, *syllogistic*, *styptic*, *sceptic*, *synthetic*, *sympathetic*, &c.

I have here mentioned only some of the most common words of this sort, and those where we have borrowed only the *abbreviation*, without taking also into our language the same *unabbreviated* verb: by which may appear more plainly the reason of the adoption.

F. I see the use and convenience of this abbreviation, which resembles the former. And I perceive too that you thereby gain an explanation of some more *abstract* nouns. A *critic* is (some one, any one) who *can discern*. A *provocative*, a *palliative*, a *motive*, is (something, any thing) whatever *may provoke*, *may palliate*, *may move*. So an *invective*, an *incentive*, &c. But this explanation will not serve for a *missive*, or a *relative*.

H. It will not serve for corruptions. And wherever it will not serve, we may be sure that the terminations are corruptly and improperly applied.

The French have abused these terminations in a most immoderate degree; whose corruptions of this abbreviation we have but partially followed. *missive* (in this use of it) is an old French corruption, adopted by Shakespeare and others([c]), and even by Dryden who uses it for *missile* (i. e. *missibile;)* but I think it is no longer current in English. So *imitative* and *opinionative* have formerly been used by Bacon and others; but are no longer in approved use with us. *Relative* has indeed, within my memory, by a ridiculous affectation of false and unfounded accuracy, crept forward into improper use, to the exclusion of *relation*. Certain precise gentlemen will no longer permit us to call our kindred our *relations:* no, but ....our *relatives*. Why? What is the meaning ter-

([c]) "Les Atheniens aians supris des courriers du roy "Philippus, ne voulurent oncques souffrir qu'on ouvrist une "MISSIVE qui estoit suscripte, à la royne Olympiade sa femme."

Amyot, Instructions pour ceulx qui manient affaires d'estat.

Thus translated by Philemon Holland, contemporary with Shakespeare, who merely translated Amyot: for in the original, it is επιστολην επιγεγραμμενην ολυμπιαδι.

"The Athenians having surprized king Philips posts and "courriers, would never suffer one of their letters MISSIVE to "be broken open which had the superscription to queene "Olympias my wife."

"Whiles I stood rapt in the wonder of it, came MISSIVES "from the king, who all-hail'd me Thane of Cawdor."

Macbeth, act 1, *sce.* 5, *pag.* 134.

"I wrote to you, when rioting in Alexandria, you
"Did pocket up my letters, and with taunts
"Did gibe my MISSIVE out of audience."

Antony and Cleopatra, pag. 346.

mination *on*, and the meaning of the termination *ive*, which qualifies the one, and disqualifies the other? They have both appropriate meanings: without the knowledge of which how can these gentlemen determine their proper use? If they say, they have not appropriate meanings; by what rule do they prefer the one to the other? They who do not take what they find in use, but propose a change, are bound to give a reason for it. But, I believe, they will be as little able to justify their innovation, as sir Thomas More would have been to explain the foundation of his ridiculous distinction between NAY and NO, and between YEA and YES(d).

(d) " I woulde not here note by the way, that Tyndal here " translateth NO for NAY: for it is but a trifle and mistaking of " the Englishe word: sauing that ye shoulde see that he, whych " in two so plain Englishe wordes, and so commen as is NAYE " and NO, can not tell when he should take the tone, and when " the tother, is not, for translating into Englishe, a man very " mete.

" For the use of those two wordes in aunswering to a " question, is this. NO aunswereth the question framed by the " affirmative. As for ensample; if a manne should aske Tindall " hymselfe,....Ys an heretike mete to translate Holy Scripture " into Englishe? Lo, to thys question, if he will aunswere *trew* " Englishe, he must aunswere NAY, and not NO.

" But and if the question be asked hym thus lo:....Is not an " heretique mete to translate Holy Scripture into English? To " this question lo, if he wil aunswer true English, he must " aunswere NO, and not NAY.

" And a lyke difference is there betwene these two aduerbes, " YE and YES. For if the question bee framed unto Tindall by " the affirmatiue in thys fashion;....If an heretique falsely " translate the New Testament into Englishe, to make hys false " heresyes seeme the worde of Godde; be hys bookes worthy to

But these petty fopperies will pass away of themselves, and when the whim is over, we shall all find our *relations* again as safe and sound as ever.

There certainly are many other corrupt applications of *ive*, and some few of *ic*. But we may avoid the detail: for they are all easily curable: and, I fear, I may be thought to have already dwelt too tediously on particular words and instances,

F. The Greek and the Latin then, it appears, have both the same abbreviations by means of terminations. And the Latin, being originally Greek, must be supposed to have received them from the Greek. Accordingly Scaliger has told us that the Greek *ικος* became the Latin *ivus*, by the insertion of the Æolic digamma. But he has not shewn, and I cannot discover, whence the Latin has its termination *bilis*. In *αισθητ-ικος* and *sensit-ivus*, there is sufficient similarity in the terminations to admit of Scaliger's supposition. But in *αισθητ-ος* and *sensi-bilis*, where is the similarity? Whence then had the Romans this latter termination of *bilis?* Surely not from the Greek.

" be burned? To this question, asked in thys wyse, yf he wil " aunswere true Englishe, he must aunswere YE, and not YES.

" But nowe if the question be asked hym thus lo by the " negatiue:....If an heretike falsely translate the Newe Testament " into Englishe, to make hys false heresyes seme the word of " God; be not his bokes well worthy to be burned? To thys " question is thys fashion framed, if he wyll aunswere *trew* " Englyshe, he maye not aunswere YE, but he must aunswere " YES; aud say, YES mary be they, *bothe the translation and the* " *translatour, and all that wyll holde wyth them.*"

Sir T. More's workes, Confutation of Tyndale, pag. 448.

H. Whatever the Latin has not from the Greek, it has from the Goth. And this runs throughout the whole of the language. I do not assert however, but I say I believe, that the termination of the Latin *potential passive adjective* is the Anglo-Saxon or Gothic Abal, robur. And this is also our English word ABLE; which has nothing to do with *habilis*, whence our etymologists erroneously derive it: for there is no argument whatever of signification, though there is a resemblance of sound, between *habilis* and *able*. And Junius upon this word says truly...." Anglos vero vocabulum ABLE " non debere abnepotibus Romuli, planum statim " fiet inspicientibus locum Cædmonis, 12, 25. " Ubi diabolo primos nostros parentes tentanti hæc " verba tribuit. Lod het me on ðẏſne ſeð " ſaꞃan. het ðat ðu ðiſſeſ oſæteſ æte. cpæð " ðat ðin abal and cꞃæſt and ðin modſeſa maꞃa " puꞃde." &c.

F. We have still two other of your abbreviations to examine. What you mean by *future tense adjective* I can easily understand. You mean only what we are accustomed to call the future participle. But of your *official mood* I have no notion whatever; having never heard of any such thing before.

H. No: Nor, if I could have found any better title for it, should you have heard it now. I do not like it myself; but I am driven to it by distress. I want a term for that *mood* or manner of using the verb, by which we might couple the notion of *duty* with it; by which we might, at the same time and

in conjunction with it, express τα δεοντα, the things which ought to be done and the things which ought not to be done. Observe, if you please, that I am not the first in calling this a *mood* of the verb. The most antient grammarians did assign such a *mood* to the verb: and they termed it *modum participialem*. But this term will by no means suit our language: for, having no cases, we can have no participles. The term is besides inadequate and faulty in other respects; which I forbear to mention, that we may not be involved in that fruitless and endless contention concerning gerunds and the participle in *dus*, &c. which relates not to our language; and in which the combatants have fought by citations from different authors, and not by any arguments drawn from the nature of speech, or the use and convenience of words in the communication of our thoughts.

Indeed, for any benefit that our language has hitherto received by these two latter abbreviations, I might well have forborne to mention them. But I speak of them, not as possessing them, but as important instruments, which we should have in our language, and may have if we please. We stand in great need of them; and our authors have only to reach out their hands and gather them: they are abundant enough in the Latin.

The words of this sort, which we have hitherto adopted, are barely these....LEGEND, REVEREND, DIVIDEND, PREBEND, MEMORANDUM. We can hardly be said to have adopted DEODAND, MULTIPLICAND, SUBTRAHEND, and CREDENDA; i. e.

which ought to be given to God,.....which ought to be multiplied,.....which ought to be subtracted,.....which ought to be believed.

The first of these, LEGEND, which means.... *That which ought to be read,*....is, from the early misapplication of the term by impostors, now used by us as if it meant....*That which ought to be laughed at.* And so it is explained in our dictionaries.

How soon REVEREND....i. e. *Which ought to be revered,* will be in the same condition, though now with great propriety applied to our judges and our clergy, I pretend not to determine. It will depend upon themselves. But if ever a time shall arrive when, through abject servility and greediness, they become distinguished as the principal instruments of pillage and oppression; it is not the mitre and the coif, nor the cant of either of them, that will prevent REVEREND from becoming like LEGEND, a term of the utmost reproach and contempt.

DIVIDEND....*That which ought to be divided....* is perpetually abused: whilst each man calls the share of the DIVIDEND which he has received, *his* DIVIDEND; though he means to keep it all to himself.

PREBEND....*Res præbenda*....is now commonly applied to the person receiving it, and not to....*That which ought to be afforded* to him.

MEMORANDUM alone stands clear from abuse, and free from danger.....*That which ought to be remembered.*

F. I perceive that we cannot, without this *official passive adjective*, have such *substantives* as a LEGEND, a DIVIDEND, a PREBEND, and a MEMORANDUM; a DEODAND, a MULTIPLICAND, a SUBTRAHEND; but, in other respects, we have a method of expressing the same thing. Do we not say....This book *is to be read* with attention: That man *is to be revered* for his integrity: The revenue *is not to be divided* amongst thieves: Support *is to be afforded* to the worthy: That circumstance *is to be remembered?*

H. Yes truly, we have such a method; but we have no great reason to be proud of it: for nothing can be more aukward and ambiguous. The use of such a method of speech could only arise from our want of these three abbreviations, viz. the potential passive adjective, the official passive adjective, and the future tense adjective: for this expression....*Is to*, or *Is to be*....is all that we have to supply the place of each of those three.

The following passage of Boethius, lib. 1, prosa 3.

" Quod si nec Anaxagoræ fugam, nec Socratis " venenum, nec Zenonis tormenta, quoniam sunt " peregrina, novisti; at Canios, at Senecas, at " Soranos, quorum nec pervetusta nec incelebris " memoria est, scire potuisti. Quos nihil aliud in " cladem detraxit, nisi quod *nostris moribus instituti,* " *studiis improborum dissimilimi videbantur.* [i. e. " Their talents were of a *peculiar* kind and blend- " ed with a considerable alloy of *eccentricity.*"]

"Itaque nihil est quod admirere, si in hoc vitæ "salo circumflantibus agitemur procellis, quibus "hoc maxime propositum est pessimis displicere. "Quorum quidem tametsi numerosus exercitus, "SPERNENDUS tamen est: quoniam nullo duce "regitur, sed errore tantum temere ac passim "lymphante raptatur."

Is thus translated by Chaucer, fol. 222, p. 1, col. 1.

"So if thou haste not knowen the exilynge of "Anaxagoras, ne the empoysoning of Socrates, ne "the turmentes of Zeno, for they weren straun- "gers, yet mightest thou haue knowen the Senecas, "the Canios, snd the Soranos: of whiche folke "the renome is neyther ouer olde ne unsolempne. "The whiche men nothyng els ne brought to the "deth, but only for they were enformed of my "maners, and semeden most unlyke to the studies "of wicked folke. And for thy thou oughtest nat "to wondren, though that I in the bitter see be "driuen with tempestes blowing aboute. In the "which thys is my moste purpose, that is to sayne, "to displesen wicked men. Of whiche shrewes al "be the hooste neuer so great, *it is to dispise;* for "it is not gouerned with no leader of reason, but "it is rauyshed onely by fletynge erroure folily and "lightlye."

The following from Virgil,

"INFANDUM, regina, jubes renovare dolorem,"

Is thus translated by Douglas,

——— "Thy desir, lady, is
"Renewing of *untellybil* sorow, I wys."

This was not the bishop's fault, but the penury of the language. *Untellybil* means....*what cannot be uttered.* But Virgil would not say *ineffabile*, when Æneas immediately proceeds to tell the tale; but he says INFANDUM....*that which ought not to be uttered:* which yet, to oblige the queen, he proceeds to tell.

Dryden has endeavoured to avoid the word which the language would not permit him to translate.

> " Great queen, what you command me to relate,
> " Renews the *sad* remembrance of our fate."

In the *Old Batchelor*, when Nol Bluffe had been kicked, he says, (Act 3, sce. 9.)

" *Bluff.* By heav'n, '*tis not to be put up.*

" *Sir Jo.* What, bully?

" *Bluff.* The affront.

Sir Jo. No, agad, no more 'tis; for that's put up already."

Is not to be put up, or, *Is not to be borne*, may equally mean either *intolerabile*, or *intolerandum*, or *intoleraturum: That which cannot be borne*, or *That which ought not to be borne*, or *That which will not be borne hereafter.* Bluff meant either *intolerabile* or *intolerandum;* but Sir Joseph agrees with Bluff in the sense of *intoleraturum*, because the kicking was not a matter *de futuro*, but already past.

F. I see it: the jest is owing to the penury of our language, which gives room for the equivocation.

But if we are so scantily provided with words of this *official passive adjective;* we are still worse off respecting the *future tense adjective:* for I cannot

recollect a single instance of it in English, except this solitary word *future*.

H. Yes, one more: *venture* or *adventure*. Which, though it appears as a substantive, means merely (any thing, something, aliquid) *venturum*. I am not sure that *judicature* and *legislature* were not originally used in the language with propriety.

It is a reproach to the English and the French philosophers, that both their languages should still want these two most useful abbreviations. And it is the more reproachful, because the reason is obvious. We want them; because the French (whom we have copied) are without them: and the French have them not; because the Italians (whom the French copied) by ignorance and carelessness and by confounding their own terminations, had lost the benefit of these abbreviations. Surely either our arms are now long enough to reach across those languages and snatch them at once *immediately* from the Latin; or our sober ingenuity bold enough to form them for ourselves in our own language by a discreet and well weighed imitation. Can any thing be more lame and aukward than our....*about to be*, and *about to come*, and *about to do*, &c.? Or our equivocal....*is to be*, and *is to come*, and *is to do*, &c. for *futurus*, *venturus facturus*, &c.

If custom and habit may, in some measure, have blinded us to the inadequacy of these expressions; we cannot avoid perceiving plainly their deformity, when we notice how our old translators first struggled to express this *future* abbreviation, and to what shift they were driven.

"Generacions of eddris, who shewide to you to "fle fro wraththe *to comynge?*"

Matt. cap. iii. (*verse* 7.)

"Art thou that art *to comynge*, ether abiden we "an other?" *Matt. cap.* xi. (*verse* 3.)

"And if yee wolen resceyue, he is Elie that is "*to comynge.*" *Matt.* xi. (*verse* 14.)

"This it was whom I seide, he that is *to comynge* "aftir me, is maad bifore me."

John, cap. i. (*verse* 15.)

"Ether the world, ether lyf, ether deeth, ether "thingis present, ether thingis *to comynge.*"

1 *Corinth. cap.* iii. (*verse* 22.)

"Ihesu that delyueride us fro wraththe *to* "*comynge.*" 1 *Thessal. cap.* 1. (*verse* 10.)

"Agabus signyfiede by the spirit, a greet hungir "*to comynge* in al the rowndnesse of erthis."

Dedis, cap. xi. (*verse* 28.)

"Crist Ihesu that *is to demynge* the quyke and "deed." 2 *Timoth. cap.* iv. (*verse* 1.)

"He ordeynide a day in whiche he *is to demynge* "the world in equyte."

Dedis, cap. xvii. (*verse* 31.)

"Bi feith he that is clepid Abraham, obeide for "to go out in to a place which he *was to takynge* in "to eritage." *Ebrewis, cap.* xi. (*verse* 8.)

"Forsothe whanne Eroude *was to bringynge* "forth hym, in that nigt Petir was slepynge bitwixe "tweyne knytis." *Dedis, cap.* xii. (*verse* 6.)

"Thei fallinge on the nek of Poul, kissiden "him, sorewynge moost in the word that he seide:

"for thei weren no more *to seynge* his face, and "thei ledden him to the ship."

Dedis, cap. xx. (*verses* 37, 38.)

"Sotheli there the ship *was to puttyng out* the "charge." *Dedis, cap.* xxi. (*verse* 3.)

"Centurioun wente to the tribune and tolde to "hym, seyinge, what art thou *to doynge?* forsothe "this man is a citeseyn romayn."

Dedis, cap. xxii. (*verse* 26.)

"Anoon thei that *weren to tormentinge* him, "departeden awey from hym."

Dedis, cap. xxii. (*verse* 29.)

"Sum of the Iewis gaderiden hem, and maden "a vow, seiynge hem nether *to etynge* nether "*drinkynge*, till thei slowen Poul."

Dedis, cap. xxiii. (*verse* 12.)

"I gesse me blessid at thee, whanne I am *to* "*defendynge* me this day, moost thee wytynge alle "thingis that ben at Iewis."

Dedis, cap. xxvi. (*verses* 2, 3.)

"Drede thou nothing of these whiche thou art "*to suffrynge.* lo the deuel *is to sendynge* sume of "you in to prisoun."

Apocal. cap. ii. (*verse* 10.)

"The dragon stode bifore the womman that *was* "*to beringe* child; that whanne she hadde born "child, he shulde deuoure hir sone."

Apocal. cap. xii. (*verse* 4.)

The aukwardness of the above substitutions for the future participle (or *future tense adjective*) will not, I believe, be disputed. I leave you to compare them with the more modern successive versions of

the same passages, and I think you will find the latter equally inadequate.

Now in regard to all these which I have mentioned, and many other abbreviations which I have not yet mentioned; our modern English authors (not being aware of what the language had gained) have been much divided in their opinions; whether we should praise or censure those who, by adopting a great number of foreign words and incorporating them into the old Anglo-Saxon language, have by degrees produced the modern English. Whilst some have called this *enriching*, others have called it *deforming* the original language of our ancestors: which these latter affirm to have been sufficiently adapted to composition to have expressed with equal advantage, propriety and precision, by words from its own source, all that we can now do by our foreign helps. But in their declamations (for they cannot be called arguments) on this subject, it is evident that, on both sides, they confined themselves to the consideration merely of *complex terms*, and never dreamed of the abbreviations in the *manner of signification* of words. Which latter has however been a much more abundant cause of borrowing foreign words than the former. And indeed it is true that almost all the *complex terms* (merely as such) which we have adopted from other languages, might be, and many of them were, better expressed in the Anglo-Saxon:....I mean, better for an Anglo-Saxon: because more intelligible to him, and more homogeneous with the rest of his language. Yet I am of opinion (but on different ground from

any taken by the declaimers on either side) that those, who by thus borrowing have produced our present English speech, deserve from us, but in a very different degree, both thanks and censure. *Great* thanks, in that they have introduced into the English some most useful *abbreviations in manner of signification;* which the Anglo-Saxon, as well as all the other northern languages wanted: and *some* censure, in that they have done this incompleatly, and in an improper manner. The fact certainly is, that our predecessors did not themselves know what they were doing; any more than their successors seem to have known hitherto the real importance and benefit of what has been done. And of this the grammars and philosophy both of antients and moderns are a sufficient proof. An oversight much to be deplored: for I am strongly persuaded (and I think I have good reason to be so) that had the Greek and Latin grammarians known and explained the nature and intrinsic value of the riches of their own language, neither would their descendants have lost any of those advantages, nor would the languages of Europe have been at this day in the corrupt and deficient state in which we, more and less, find them. For those languages which have borrowed these abbreviations, would have avoided the partiality and patchwork, as well as the corruptions and improprieties with which they now abound; and those living languages of Europe which still want these advantages wholly, would long ere this have intirely supplied their defects.

F. It seems to me that you rather exaggerate the importance of these abbreviations. Can it be of such mighty consequence to gain a little time in communication?

H. Even that is important. But it rests not there. A short, close, and compact method of speech, answers the purpose of a map upon a reduced scale: it assists greatly the comprehension of our understanding: and, in general reasoning, frequently enables us, at one glance, to take in very numerous and distant important relations and conclusions, which would otherwise totally escape us. But this objection comes to me with an ill grace from you, who have expressed such frequent nausea and disgust at the any-lengthian lord with his numerous strings, that excellent political swimmer; whose tedious reasons, you have often complained, are as...." two graines of wheat hid in " two bushels of chaffe."

And here, if you please, we will conclude our discussion for the present.

F. No: If you finish thus, you will leave me much unsatisfied; nor shall I think myself fairly treated by you.

You have told me that a *verb* is (as every word also must be) a *noun;* but you added, that it is also *something more:* and that the title of *verb* was given to it, on account of that distinguishing *something more* than the mere nouns convey. You have then proceeded to the simple *verb adjectived*, and to the different *adjectived moods*, and to the different *adjectived tenses* of the verb. But you have not all

the while explained to me what you mean by the naked simple *verb unadjectived.* Nor have you uttered a single syllable concerning that *something* which the naked verb unattended by *mood, tense, number, person,* and *gender,* (which last also some languages add to it) signifies *more* or *besides* the mere noun.

What is the *verb?* What is that peculiar differential circumstance which, added to the difinition of a noun, constistutes the *verb?*

Is the verb, 1. "Dictio variabilis, quæ significat "actionem aut passionem."

Or, 2. "Dictio variabilis per modos."

Or, 3. "Quod adsignificat tempus sine casu."

Or, 4. "Quod agere, pati, vel esse, significat."

Or, 5. "Nota rei sub tempore."

Or, 6. "Pars orationis præcipua sine casu."

Or, 7. "An assertion."

Or, 8. "Nihil significans, et quasi nexus et copula, ut verba alia quasi animaret."

Or, 9. "Un mot declinable indeterminatif."

Or, 10. "Un mot qui presente à l' esprit un "être indeterminé, designé seulement par l' idée "generale de l' existence sous une relation à une "modification."

Or, 11. ....

H. A truce, a truce.....I know you are not serious in laying this trash before me: for you could never yet for a moment bear a negative or a *quasi* in a definition. I perceive whither you would lead me; but I am not in the humour at present to discuss with you the meaning of Mr. Harris's....

"Whatever a *thing* may *be*, it must first of neces- "sity *be*, before it can possibly *be* any *thing* ELSE." With which precious jargon he commences his account of the *verb*. No, no. We will leave off here for the present. It is true that my evening is now fully come, and the night fast approaching; yet, if we shall have a tolerably lengthened twilight, we may still perhaps find time enough for a farther conversation on this subject: And finally, (if the times will bear it) to apply this system of language to all the different systems of metaphysical (i. e. verbal) imposture.

[illegible]

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END OF THE SECOND PART.

Note. The publisher of this first American edition, apprises the friends of literature, that the author proposes to publish a third part of this invaluable work: which it has been intimated, may appear in London in the Spring of 1807....As soon as it shall be published, that part also will be re-printed by the publisher of this edition; who also contemplates, should he be encouraged, to publish a volume of miscellaneous papers, and a memoir of J. H. Tooke; which will not however, be attempted without his own sanction, fairly obtained. Should he succeed in obtaining that sanction, the undertaking will be separate from this work, though it will be printed in a corresponding form. Due notice will be given in the public prints of the undertaking, should it be found practicable.

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